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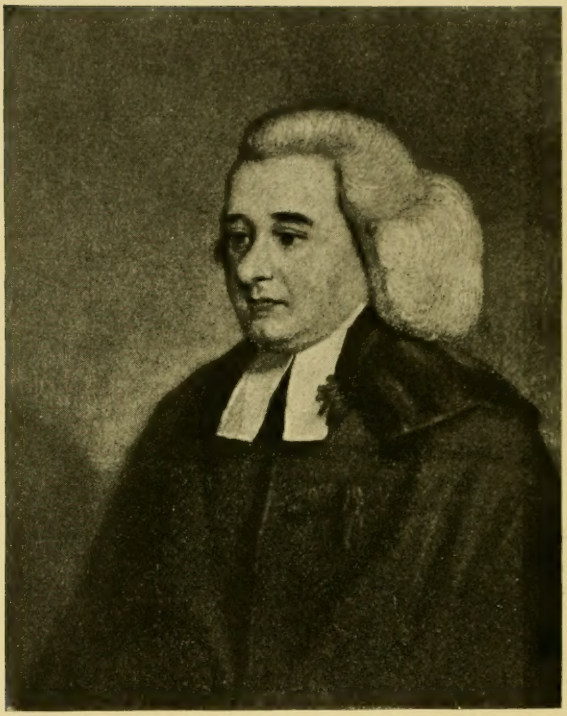
The Centennial memorial of
the Presbytery of Carlisle



Dr. C. Nisbet

Dickinson College.

24th March. 1789.

A fac-simile of the writing of Rev. Charles Nisbet, D. D., First President of Dickinson College, taken from a document now in the possession of Rev. Joseph A. Murray, D. D., Carlisle, Pa.

THE CENTENNIAL MEMORIAL

OF THE

PRESBYTERY OF CARLISLE.

A SERIES OF PAPERS, HISTORICAL AND BIOGRAPHICAL, RELATING TO THE ORIGIN AND GROWTH OF PRESBYTERIANISM IN THE CENTRAL AND EASTERN PART OF SOUTHERN PENNSYLVANIA.

IN TWO VOLUMES.

VOL. I.—HISTORICAL.

George Norcross

"*Write this for a memorial in a book.*"—Ex. 17 : 14.

HARRISBURG:
MEYERS PRINTING AND PUBLISHING HOUSE.
1889.

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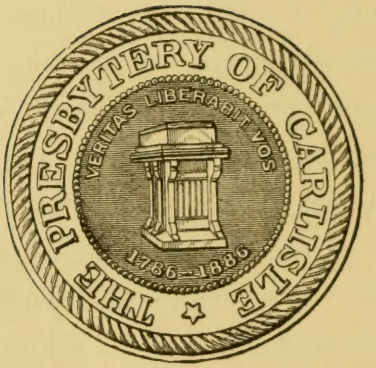
"The great thing in the Church is CHRIST, the blood of Christ, the spirit of Christ, the presence of Christ among us. The great thing is Christ, but there is also advantage in a certain government of the Church of Christ. I am a Presbyterian, not only of situation, but of conviction and choice. Our Presbyterian way is the good middle way between Episcopacy on the one side and Congregationalism on the other. We combine the two great principles that must be maintained in the Church—Order and Liberty; the order of government, and the liberty of the people."—J. H. MERLE D' AUBIGNÉ.


THE PRESBYTERY OF CARLISLE
VERITAS LIBERABIT VOS
1786—1886

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PREFACE.

IT is probably known to many of those who will peruse this book that a committee of the Presbytery of Carlisle has been engaged now for nearly three years in preparing a history of Presbyterianism in this region, from the earliest settlement of the country to the present time. This involves histories of the Presbyteries of Donegal, Carlisle and Harrisburg. As this work has fallen to the lot of those who were already engaged in the engrossing labors of the active pastorate, and the undertaking is a large and somewhat delicate one, our progress has been but slow. It affords us, therefore, great pleasure to announce that the several parts of this work are at last finished, to the great relief of those who have wrought so long and patiently at this which has been at once a task and a labor of love.

It is expected of all who ask for a public audience, by venturing into print, that they shall give some account as to their motive and purpose in adding another volume to the "many books," of which long ago it was declared "there is no end." Hence in part the origin of that literary bow, which is called "the preface."

For the historical genesis of the present work, the courteous reader is referred to the Introduction. Our task was set for us at first by the injunction of the General Assembly concerning the observance of its own Centennial in 1888. Then the local interest which attached to the celebration of our

Presbyterial Centennial, gave a renewed impetus to the work of reviewing the past and recording its achievements.

The common motive of those who have wrought together for the production of these memorials, has been to gather up and put on record much that is in danger of falling into oblivion but for the pious care of those who inherit the labors, the sufferings, and the sacrifices of as noble an ancestry as any which helped to lay the foundation of our American institutions. "Old Mortality" found a peculiar delight in trying to freshen the names and deepen the inscriptions on the moss-covered tombs which marked the resting place of Scotland's martyrs. He was moved to this unselfish toil by his love of country and his zeal for religion. The task to which we have addressed ourselves may seem to some only an innocent enthusiasm, but to us it is equally a work of piety and of patriotism.

With his accustomed vigor, Mr. Carlyle asserts, "The history of what man has accomplished in this world is at bottom the history of the great men who have worked here." There may be a tinge of hero-worship in this unqualified declaration, but this much at least is true, the men who aspire to be worthy sons of illustrious sires should be quick to own the virtues and celebrate the achievements of their ancestors, and the sons of Presbyterianism in this region may well be proud of that honorable heritage which they enjoy in the just fame of their sturdy fathers.

But it must be confessed that the local history of this region has not been so industriously written up as its importance deserves. In the great revolutionary struggle of the last century, which secured our national independence, it is true that every section of the country was nobly ambitious to do its whole duty; but when the conflict was ended, both New England and the South were more active in recording the labors

and achievements of their sons than was the great keystone section of the Middle States.

This may have been owing to the fact that the early settlers in this region were not so homogeneous and united as were the people in some other parts of the American Colonies. For it must be confessed that the English Quaker, the German Protestant, and the Scotch-Irish Presbyterian were not always in hearty sympathy with each other. Or it may have been due to the inherent modesty of the men, who were more willing to perform great deeds than to talk of them. Or they may not have been so fortunate in finding one to sing of their exploits; as we know that many heroes lived before Agamemnon of whom the world never heard, because neither the muse of poetry nor the pen of history ever repeated the story of their exploits to an admiring world. Whatever may have been the cause, the fact seems to be incontestable; Ethan Allen or Israel Putnam is far better known in American literature than John Armstrong or William Irvine, but it may be seriously questioned whether they were either abler men or better patriots than these early heroes of the Cumberland Valley.

And the same is true in the Christian church. We have no desire to disparage other branches of the one Church of Christ; rather we would commend their loyalty to what they esteem to be the truth of God, and we would heartily rejoice in all their successes. Still we are ready to confess that the world has more frequently heard of the zeal and the triumphs of some other divisions in the grand army of Christ than of the exploits and enterprises which have engaged "the sacramental host of God's elect," who march under the blue banner of Presbyterianism. Now, just why this is, perhaps, it would be difficult to explain. It is not owing to any lack of culture in our ministry, intelligence in our people, or vitality in our system. But whether it be modesty, dignity, or reserve, we should not

allow this habitual reticence to prevent us from cherishing the memory of our fathers, vindicating the just rights of our people, or standing up for the truth of history.

The region in which our lot is cast was one of the earliest occupied by the Presbyterians in the settlement of the colonies, and it has proved a seed-plot from which many vigorous plants have been transferred to all parts of this land, and even to the ends of the earth. Its clear skies, rich soil, and mild climate have inclined our people to the quiet enjoyment of their inheritance, and conscious that the lines had fallen to them "in pleasant places" they have been quite willing to accord to others all that justly belonged to them of fame or credit.

The long and vigorous protest which our Presbyterian fathers had urged against the preposterous claims of Papacy and Prelacy, made them cautious about claiming to have a patent on the Divine favor or a monopoly of Divine truth.

This spirit still abides among their sons. Our people have a great horror of the narrowness of sectarianism, and the littleness of provincialism. Their central position has naturally made them take wide views on both political and religious questions. The consciousness of acknowledged standing and well-assured position has rendered them a little indifferent to the noisy pretensions of some and the partisan claims of others But when the final record is made up, it will be found that no more potent factors have entered into the religious and political history of this country than the sturdy principles and the deathless spirit of Presbyterianism.

But to come nearer home. There has always been a close connection in spirit and principles between the English Puritans of New England and the Scotch Presbyterians of the Middle States. We can never forget that in the Seventeenth Century we wore with pride the common name of Presbyterians, and as such have gone on the record in the history of

the world. It is, therefore, a somewhat amusing thing to us to see how the place of honor is claimed for the fathers of New England and the Plymouth Rock type of religion in all that pertains to the early history of the American church.

We are ready to award to the sons of the Pilgrims all the honor that justly belongs to them, but we cannot help reminding them that the Mayflower was too small a vessel to transport to the New World all the ancestry of the American church. New England herself is largely indebted to other races as well as to the English Puritan. Thousands of Scotch and Scotch-Irish Presbyterians added their blood and brawn to that sturdy composition which has been so justly honored as the New England churches. And when whole histories of American Presbyterianism* are written to trace the genesis of that honored institution to English Puritanism, it may be well enough to remind such zealous partisans that large sections of that Presbyterianism existed in regular organizations for more than a hundred years with scarce a trace of English Puritanism in their midst. And further that these were the sections of American Presbyterianism which, as the years went on, did not melt down into something else, and were not ready to drop at first the polity of Presbyterianism and then the distinctive doctrines of Calvinism.† The Presbyterianism of our Scotch and Scotch-

* Dr. Briggs, in his "*American Presbyterianism*," devotes a chapter to "*The Rise of Presbyterianism in America*," which is a labored effort to show that our church was planted in this country by the English Puritans. A foot-note at the close of this chapter will sufficiently exhibit the animus of his effort. He says:

"From what we have shown in this chapter, it is clear that Dr. Charles Hodge is entirely mistaken when he says: 'The strict Presbyterian emigrants, Scotch, Irish, Dutch and French, laid the foundations of our church in New York, east Jersey, Pennsylvania, Maryland, Virginia, and the Carolinas.'" (Constitutional Hist. I., p. 59).—*American Presbyterianism*, p. 131.

† Speaking of New England theology, Rev. Austin Phelps, D. D., late Bartlet Professor of Sacred Rhetoric in Andover Theological Seminary, says:

"Its authors claimed for it the title of an improvement in theology as a human science. They called it Calvinism, but Calvinism *improved*. In my judgment, they committed a mistake in theologic policy in clinging so pertinaciously to the name of Calvin. The system they framed was *not* Calvinism, as Calvin taught and preached."—*Men and Books*, p. 189.

Irish ancestors was a system which had been worked by their ancestry for more than a hundred years before it was transplanted to these western shores. The Presbyterianism of the English Puritan was a theory which he was never allowed to put in practice on British soil; and when he transported himself and his interests to this new world, he soon began to modify his theory so that practically it ceased to be the polity of the Westminster fathers. The truth is, where English Puritanism on removing to this country fell in with enough Scotch and Huguenot element to steady and confirm its hold on the Westminster polity it has remained true to the Reformed system of church government. Where it has had things all its own way it has long since given up the republican system of Presbytery and adopted the more democratic ways of Independency. We do not wish to be offensive, but we think it is rather late in the day to relegate our Scotch and Scotch-Irish ancestry to a back seat in the temple of American Presbyterianism.

There can be no doubt that the fathers of American Presbyterianism in this region did believe that their cherished polity was a "finality." As compared with the other great systems of church government—Papacy, Prelacy and Independency—they did believe their system to be more scriptural, more expedient and hence more salutary for the Church of Christ. They did not believe their polity to be merely a provisional arrangement to be superseded by something better to be discovered or invented in the future.*

It may be thought by some that we have laid claim for our Presbytery to some men and to some things that do not wholly belong to us. Against this possible charge we shall not be

* "Presbyterianism is not a finality. It is the stepping-stone to something higher and grander yet to come, etc., etc." Briggs' American Presbyterianism. Preface, p. xiii.

careful to defend ourselves. We have tried to claim all that is fairly ours in the general history of the American church. Once when Sir Walter Scott and his man John were about leaving a friendly manor-house, it is said that the great "Wizard of the North" exclaimed, "John have you got all our things?" To which the faithful John replied, "Yes, *at least.*" We are not as sure as the careful Scotchman that we have got all our own, though we are conscious of his honest intention; but we are not without his apprehension that some trifles not wholly ours may have become mixed up with our possessions.

It is possible that many will regret the absence of full and careful histories of the several churches; but the limitations of our space have set up an effectual barrier in the way of any attempt so ambitious. Besides, this work has already been done for many of our churches in separate histories; it is known that others are either meditated or in course of actual preparation; while the well-known labors of one of the honored sons of this Presbytery, Dr. Alfred Nevin, have rendered it very difficult for all successors who would attempt to tell the story of the several "Churches of the Valley." However, we have done what we could in this direction, and brief but exact sketches of the several churches may be found in their appropriate place.

The committee of Presbytery appointed to attend to the printing of these memorial volumes wish to acknowledge their obligations to the many friends who have aided in gathering the information which is now garnered in these pages. Especial credit is also due to those who have generously furnished the illustrations which add so much of graphic power and permanent interest to the work. These pictures have not been idealized or flattered; for we wish to have them historically correct. It would have been easy in some cases to have made them more artistic at the expense of the truth; but they have

been made exactly true to nature in the stern spirit of Oliver Cromwell's charge to the artist who painted his homely portrait: "Now put in every wart, or I won't pay you a shilling."

Where so many favors have been received it seems invidious to make any distinction, but we feel constrained to acknowledge special obligations to Rev. C. P. Wing, D. D., Rev. Joseph A. Murray, D. D., Rev. Thomas H. Robinson, D. D., Rev. George Duffield, Jr., D. D., Rev. J. H. Mason Knox, D. D., Rev. James B. Scouller, D. D., Rev. James I. Brownson, D. D., and W. C. Lane, M. D.

As the following pages are made up of the contributions of different writers, it is but just to say that no one besides the author is responsible for the accuracy of statement or the propriety of sentiment in any paper.

The authors of the several contributions to this Centennial Memorial are all deeply impressed with the solemn duty of accuracy. But they are conscious of being human, and *humanum est errare*. We can hardly hope that the most careful painstaking will be rewarded with total exemption from mistake; but as to the principles on which history should be written we can truly say, with the immortal Bacon, "We would have our first history written with the most religious particularity, as though upon oath as to the truth of every syllable: for it is a volume of God's works, and, as far as the majesty of things divine can brook comparison with the lowliness of earthly objects, is, as it were, a second Scripture."

If to a Pagan wit like Dionysius of Halicarnassus, "History is philosophy teaching by example," then, surely to the Christian student reverent and thoughtful, history must be the thought of God. And if so, then indeed the story of God's dealings with his church must be worthy of the most exact record and the most careful study; and those who have the honor of making that record should nobly aspire like Thucydides to tell

the story, so that it might be "a possession forever" and not merely the transient entertainment of a passing hour. In the lessons of her past experience the church finds many a clue to help in the solution of those difficulties which evermore oppose her progress. Hence the duty of a faithful record that the church may avoid her former mistakes, remember the price of her precious liberties, and perpetuate the memory of her departed heroes. The review of such a past must be refreshing and instructive. Faith and love and every grace must be quickened by the contemplation of God's care of his own little flock. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

GEORGE NORCROSS.

THE MANSE,
SECOND PRESBYTERIAN CHURCH,
CARLISLE, PA., *July* 22, 1889.

"Call to remembrance the former days."—Heb. x. 32.

INTRODUCTION.

ON the 7th of October, 1886, the Presbytery of Carlisle celebrated the centennial of its organization. The exercises were by appointment of Presbytery, and were held in three sessions in the venerable stone church which has stood for more than a hundred years on the public square of Carlisle.

In this connection it may be proper to give in outline the preliminary action of Presbytery.

At the meeting of Presbytery held in Newport, October, 1885, a committee, consisting of Rev. J. Agnew Crawford, D. D., Rev. C. P. Wing, D. D., Rev. E. Erskine, D. D., Rev. Wm. A. West, and ruling elders James McCormick, Esq., and Captain Jno. B. Landis, were appointed to consider how the centennial of the Presbytery might best be observed. This committee recommended to Presbytery in session at Harrisburg, April 15, 1886, that the exercises commemorative of the centennial be held in Carlisle, the Thursday following the fall meeting of Presbytery, which would be the centennial anniversary of its organization.

Presbytery then requested Rev. Thomas H. Robinson, D. D., with Rev. W. A. West, as his alternate, to prepare a paper on the "Origin and History of the Presbytery;" Rev. Joseph A. Murray, D. D., with Rev. J. Agnew Crawford, D. D., as his alternate, to prepare a paper on the "Educational Work of Presbytery;" Rev. C. P. Wing, D. D., with Rev. E. Erskine, D. D., as his alternate, to prepare "Biographical Sketches of Leading Min-

isters in the History of the Presbytery." It was also suggested that two brethren, to be selected by the centennial committee, should be invited to deliver popular addresses appropriate to the occasion. At this meeting Rev. George Norcross, D. D., and Rev. Joseph Vance, D. D., were added to the centennial committee.

The pastors and sessions of the First and Second Churches in Carlisle were made a committee of arrangements to carry out the purpose of the Presbytery.

Subsequently at a meeting of the centennial committee in the Second Church, Carlisle, the Rev. Drs. Robinson, Wing, Murray and Crawford, having declined to prepare papers, it seemed for a time that the whole celebration might be given up, and this was seriously advocated by some of the committee. But, as the purpose to observe the centennial celebration at Carlisle had already been announced in the religious and secular press, it was urged that the pastors and people of the two churches in that place would regard a failure to observe the anniversary as a local and personal reproach, that the honor of the Presbytery was now involved, and, that if the older brethren who were first appointed were unable to go on with the work, others could be induced to undertake these duties, that some changes could be made in the proposed programme so as to give greater variety and divide the labor, and that it would be better to carry out the original purpose of the Presbytery, and not allow the centennial occasion to pass without appropriate observance.

The weight of these considerations could not be denied, and it was finally determined to go on with the anniversary services. It was decided to add two other papers to those already assigned, one, "The Influence of the Presbytery Beyond its Bounds," which the writer of this introduction consented to prepare, provided, that one of the honored sons of the Presby-

tery, Dr. James I. Brownson, of Washington, Pa., could not be prevailed upon to perform this service.

The other paper, which it was decided to add to the programme, was, "The Influence of the Presbyterian Church in this Region on Secular History." It was left to the local committee of arrangements to secure a suitable person for this service, and the topic was finally assigned to Hon. John Blair Linn, of Bellefonte, Pa.

At the suggestion of Mr. Linn his theme was somewhat changed, and though he did not finally appear on the programme of centennial day, his valuable paper forms an important chapter in this memorial volume. It is only proper to state that this collection of historical papers not only originated in these centennial services, but that they all received their peculiar form and tone from the spirit of that occasion.

It is but justice to the authors of this historical memorial to say that they would have much preferred to have left this work of research and record to others, who, not being burdened by the tasks of pastoral labor, would have had more time and leisure for such a difficult and delicate service. They have only consented to bend to this yoke when others refused. If they are painfully conscious of imperfections in the results of their labor, they have at least the pleasing satisfaction of feeling that had they not undertaken the task, this memorable occasion would have been allowed to pass without any fitting observance; and when the centennial celebration was over, had they refused the additional labor of publishing, the Presbytery would still have been without any adequate history of its origin, growth and influence.

As a matter of curious interest it may be pertinent to describe, and thus put upon permanent record, the floral and historical decorations of the First Presbyterian Church, where the centennial services were held. These decorations were

principally the work of the ladies of the two Presbyterian Churches of Carlisle. They were at once beautiful and significant, and well calculated to show that loving and loyal hearts were trying to add a charming grace to the glories of the day.

High above the pulpit and gracefully draped on either side was the American flag blended with the old blue banner of the Covenant. Underneath it was flung a sky-blue scarf on which was inscribed in golden letters "*Vox clamantis in deserto*," a scriptural allusion which well describes the early mission of the church in the wilderness of the New World. In the apex of these decorations over the pulpit hung an immense bunch of autumn leaves. The sacred desk was trimmed with sheaves of ripened grain and pyramids of blooming flowers. Directly in front of the pulpit was a stack of muskets, the historical reminders of the days when such early pastors as Rev. John Steel preached to the people with fire-arms in their hands, and while his own rifle was standing in the pulpit beside him. On either side of the pulpit, and fastened to the pillars which support the arch, were the centennial limits 1786—1886. Posts and pillars were wreathed with clinging vines and blushing flowers, while stalks of Indian maize, on which were hanging the ripened ears, were arranged with artistic grace on the front of the gallery which surrounds the auditorium.

But perhaps the most interesting of all the decorations were the banners which were hung on either side of the pulpit, and at regular intervals on the front of the gallery. These banners had been painted by the ladies of the two churches in Carlisle, on plans suggested by the committee of arrangements. They recalled to memory some great historical characters, and startling epochs in the history of the church. They were intended to give emphasis to the fact that the American Presbyterian Church is made up of many races, is the heir of many precious memories, and the custodian of privileges and principles which

have been wrested from the strong hand of civil and ecclesiastical tyranny in many lands.

The following outlines may give some idea of these banners, which were executed with a variety of color and style it is impossible to reproduce on the printed page: *

SCOTLAND.

"The Culdees."

JOHN KNOX.

"The Truth I speak, impugn it who so list."

REGENT MURRAY.

(His coat of arms.)

Solemn League and Covenant.

(Uplifted hand—symbol of taking oath.)

"Covenanters."

First Confession of Faith, A. D. 1560.

IRELAND.

PATRICK, A. D. 372.

COLUMBA, A. D. 563.

The Scotch Settlement in Ulster, 1605.

Siege of Derry, 1689.

Battle of Boyne, 1690.

* "Franciscus Makemius—Scoto-Hybernus, A. D. 1675."

Francis Makemie.

*The title under which Makemie was enrolled as a student in the University of Glasgow, A. D. 1675.

ENGLAND—WALES.

JOHN WYCLIFFE, A. D. 1380.

"PURITANS."

Westminster Assembly

1643—1649.

Two Thousand Non-Conforming Presbyterian Divines.

August 24, 1662.

BANGOR—COLUMBANUS.

A. D. 590.

ITALY.

"*Lux Lucet in Tenebris.*"

WALDO, A. D. 1170.

HENRY ARNAUD,

La Balsille, A. D. 1689.

"Thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold;
Even they who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones."

HOLLAND.

WILLIAM THE SILENT.

100,000 Martyrs, 1567—1573.

Synod of Dort,

A. D. 1618.

Puritan Fathers.

DELFTHAVEN, A. D. 1620.

SWITZERLAND.

ZWINGLI—ZURICH.

JOHN CALVIN,

GENEVA.

Farel,—Ritter and other Reformers.

Turrettine.

MERLE D'AUBIGNE.

GERMANY.

Heidelberg Catechism,

Palatinate,

A. D. 1563.

LUTHER AND MELANCTHON

and other

German Reformers.

"*Pro Deo Et Ecclesia.*"

(Motto German Reformed Church of America.)

FRANCE.

70,000 HUGUENOT MARTYRS.

ST. BARTHOLOMEW'S DAY, A. D. 1572.

* 500,000 Exiles, A. D. 1685.

CALVIN.

COLIGNI.

NAVARRE.

---

* This was the period of the Dragonnades, when Louis XIV. revoked the edict of Nantes, and banished multitudes of the Huguenots.

BOHEMIA—MORAVIA.

"*Veritas omnia vincit.*"

JOHN HUSS.

JEROME OF PRAGUE.

* "Taborites."

GEN. JOHN ZISKA,

The Invincible,

A. D. 1360—1424.

In the rear of the church hung a well executed map of the Presbytery, which had been drawn by Richard Davis, a pupil at Captain Pratt's Indian Training School.

Those who are familiar with the historic decorations used during the Pan-Presbyterian Council, which was held in the city of Philadelphia, in 1880, will observe that we were greatly indebted to them for hints and helps in our much more limited attempt to make history visible and telling. The more unfamiliar names and facts in the great reformation movement were passed by, and, as much as possible, only such as are well known and inspiring marked.

It was at one time thought desirable to give an explanation of the names and facts inscribed upon these banners; but the desire to make the introduction as short as possible, and the belief that almost every historical allusion in these inscriptions

* *Taborites* was the name given to the Reformed party among the Bohemians. They were so called from Mount Tabor, a rocky fortress, at which they established their headquarters. Gen. John Ziska was their most distinguished leader. The story of his exploits in leading the Reformed forces is one of the most thrilling passages in modern history.

can be found in any good encyclopedia, have induced the committee to be satisfied with a few foot notes.

The anniversary day proved to be all that heart could desire. It was a pearl among autumn days. People came from far and near, and the occasion proved to be one of rare interest and enjoyment. An abundant collation was served by the ladies of the two churches, and one of the most delightful memories of the day is the recollection of old friendships renewed, or new friendships formed during the pleasant intervals of service; while others were highly entertained by listening to impromptu speeches, which were replete with reminiscences of the now historic past. Many of these addresses were of great interest, and it is a matter for regret that no reporter was present to catch the gems that sparkled as they fell, and so to have gathered them into the treasure house of history. A careful account of these impromptu speeches would add much to the interest and spice of our volume; but as such an account is impossible, we must confine the record to the more formal and studied efforts of the occasion. These speakers passed from grave to gay. Many marvelled that God had overruled former divisions for the growth of His church. It is His prerogative to bring good out of evil, but we should not tempt His forbearance. Surely he hath spoken peace unto His people, "but let them not turn again unto folly."

The exercises of the day were opened with an organ voluntary and a musical selection which was rendered by a quartette of gentlemen, Messrs. Hoffer, Stewart, Kramer and Woodward.

After the reading of the forty-eighth Psalm, by Rev. Thomas H. Robinson, D. D., of the Western Theological Seminary, Allegheny, Pa., and prayer by the Rev. J. Agnew Crawford, D. D., of Chambersburg, the following programme of addresses was successfully carried out on this happy occasion:

1786. *1886.*

CENTENNIAL ANNIVERSARY

OF

CARLISLE PRESBYTERY,

First Church, Carlisle, October 7, 1886.

10 A. M.

History of the Presbytery,..... Rev. W. A. West, Harrisburg.

Address by Rev. Talbot W. Chambers, D. D., LL. D., New York.

2 P. M.

Biography,..... Rev. E. Erskine, D. D., Newville.

Education,.....Rev. Jos. Vance, D. D., Carlisle.

7.30 P. M.

Influence of the Presbytery Beyond its Bounds,

Rev. Geo. Norcross, D. D., Carlisle.

Address by Rev. W. M. Paxton, D. D., LL. D., Princeton, N. J.

The closing psalm, as printed on the programme, was very suggestive. It was the 78th, first part, according to the version of Dr. Isaac Watts. It tersely and beautifully expressed the spirit of the day and all its exercises.

Let children hear the mighty deeds
  Which God performed of old;
Which in our younger years we saw,
  And which our fathers told.

He bids us make his glories known,
  His works of power and grace,
And we'll convey His wonders down,
  Through every rising race.

Our lips shall tell them to our sons,
  And they again to theirs,
That generations yet unborn
  May teach them to their heirs.

Thus shall they learn, in God alone
  Their hope securely stands,
That they may ne'er forget His works,
  But practice His commands.

One delightful feature of this anniversary it is still a pleasure to recall. It was manifest that an era of brotherly love had dawned upon the church. During all the exercises of the day, but few allusions were made to the unhappy divisions of the past; yet many hearts were secretly rejoicing at the gracious change which had come over the spirit of our beloved Zion. It seemed hardly possible that these could be the children of the very men who, only a single generation ago, on this very ground, were contending so earnestly *about* "the faith once delivered to the saints."

As the members of the two churches of Carlisle were observed working together so cordially and harmoniously in a united effort to do honor to their common heritage, a precious faith and a noble ancestry, to many a thoughtful spirit came the gracious words of inspiration, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

At the close of these centennial services, the moderator resumed his seat and it was resolved by Presbytery to publish the addresses and papers delivered on this occasion. It was also decided that an additional paper on "The Distinguished Laymen of the Presbytery," should be prepared and printed with the others. This was rendered necessary by the committee's having accepted from Hon. Jno. Blair Linn, another paper than the one at first proposed.

The Rev. Drs. Norcross and Vance were appointed a committee to superintend the publishing, and also to secure the preparation of the paper on eminent laymen.

This committee made persistent efforts to secure the services of some one possessed of the requisite taste and leisure for such a task. They invited different gentlemen to undertake the proposed work, but all declined, and they have been compelled either to print the volume without this very desirable addition, or prepare it themselves. They have reluctantly

yielded to the latter alternative and have jointly composed the short sketches which appear in that chapter. If it is not all they desired to make it, they trust it will prove to be better than nothing.

Dr. Vance having been called to the Second Church, Chester, Pa., and having removed beyond the bounds of the Presbytery, the Revs. Dr. Erskine and Wm. A. West, were, at the request of the other member, added to the publishing committee; and the writer would here bear his testimony to the patience in labor and the courtesy in conference of these his associates.

The work which thus devolved upon this committee has proved to be both tedious and laborious. The careful gathering and sifting of facts was necessary before the more grateful task of composition began. The desire to have the whole work abundantly illustrated has not only required time, but involved a very burdensome correspondence. More than two years have passed away since this "labor of love" was undertaken. Only those who have gone through a similar task can realize with what feelings of relief we now close these labors, and commend them, with this introduction, to the charity of our friends.

GEORGE NORCROSS,

THE MANSE,
SECOND PRESBYTERIAN CHURCH,
CARLISLE, PA., *March* 25, 1889.

ADDRESS OF

REV. TALBOT W. CHAMBERS, D. D., LL. D.

REMINISCENCES OF FIFTY YEARS AGO.

THE pastor of this church has correctly stated the interest I take in this occasion. Here I was born and baptized and admitted to full communion, and here I received the deepest and most lasting impressions of my life. But apart from that I am in sympathy with your object because of its significance. Of late there have been many centennial celebrations of particular epochs of our revolutionary history. And they were all appropriate and wise, but even more so are such as have an ecclesiastic or religious character, for there lies the secret of American liberty and independence. Our fathers preached and prayed this land through the perilous crisis of the Revolution. It is therefore every way suitable to recall the memory of the past. One of the most just observations made by Lord Macaulay, was in reference to the custom of the people of Derry, to observe appropriately the anniversary of that famous siege, 1689, which you see noted on the banner hanging beside the pulpit. The sentiment indicated by such a course he thinks belongs to the higher and purer part of human nature, and adds not a little to the strength of states. "A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants." We are, moreover, to keep the past fully in mind, because we cannot get ourselves away from it. It is in its lines that the future is to make its progress, and a chasm between the two would be fatal to any real, substantial and permanent advance.

The admirable essay read to you this morning, to which I listened with growing interest, naturally and properly refers to what occurred a century ago. My memory goes back only half that distance, but I shall doubtless be in harmony with the spirit of the occasion if what is said relates to the state of things fifty years ago, and the events which then occurred and have cast their influence forward even to the present moment.

The house in which we are assembled is a characteristic memorial of our forefathers. Last evening as the shades were falling, I walked around the outer wall, and contemplated the very large stones below the water shed, the like of which I think are not to be found in any similar building in central Pennsylvania. My father told me once that the builder (he mentioned his name, but I have forgotten it) desired to make the whole wall from foundation to cope stone of equally massive blocks, but as this would have required a quarter of a century to complete the edifice, he could not be gratified. But what was done illustrates the character of the men of that period. They built to endure, and laid their foundations deep and strong. One is reminded to-day of the words of the Psalmist, "Strength and beauty are in his sanctuary." The former generation gave the strength: the ladies of the existing one have given the beauty, in the rich and tasteful decorations which meet our eyes wherever we turn them on this pleasant occasion.

Of the men of half a century ago it is proper to mention first, the Rev. George Duffield, then pastor of this church. He was the grandson of the chaplain to Congress of the same name, during the Revolution, * and his son and grandson became

* The last mentioned, Samuel Willoughby Duffield, was a scholar and a poet. He died May 12, 1887, leaving behind a volume on English Hymns which is a noble contribution to the literature of the subject, and alas, unfinished, or at least unpublished, a similar volume on Latin Hymns, which it is thought would equal the other in fulness, acumen and accuracy.

The father of Samuel W., was Rev. Geo Duffield, Jr., D. D., who died at Bloomfield, N. J., July 12th, 1888. He was a man of lovely christian character, and is best known to the church as the author of the hymn beginning

"Stand up, stand up for Jesus."

ministers of the gospel. He was my spiritual father, and I revere his memory as an eminent man of God, an instructive preacher, a faithful pastor, a power in the community. Why, when he passed on the street, I have seen rude boys run away awed by his very presence as a holy man. Dr. Alexander McClelland, who knew him well and who himself delivered such finished lectures to his college classes in psycology, logic and belles-lettres that the educated persons of the town used to ask permission to hear them, once said that he knew of no man so effective and mighty in presenting the practical side of religion, but that when he turned, as he sometimes did, to metaphysics, he got so deep down in the mud that he did not know where he was, nor did any one else. He had his faults as we all have, but I have never seen or heard of any man who did a greater or more lasting work than that which he wrought in this important college town. I often heard in this house the Rev. Wm. R. DeWitt, D. D., of Harrisburg, a finished rhetorican whose elaborate discourses, always delivered from the manuscript, were listened to with great attention and proved a blessing to many souls. Another man of mark was the Rev. Dr. Cathcart, of York, Pa., who understood everything worth knowing about methods of ecclesiastical procedure, and whose authority on such matters was immense. In my boyhood there was a little square stone church at the west end of the town, known as the Seceder church, of which old Mr. Pringle, a genial man universally respected for his moral worth, was for a time pastor. He was succeeded by a ruddy-cheeked youth, whose fervor and diction and oratorical power drew a crowd of attendants from every quarter. This was Dr. McGill, who, after filling various important positions here and elsewhere, finally became a professor in the Seminary at Princeton, and is now the senior member of the faculty there. Then I recall Dr. John M. Krebs who first taught me in the languages, and

whom I afterward met in New York, where he was pastor of the Rutgers Street church. He exerted a mighty influence among his brethren. Besides his large pulpit ability, he had so much clear, hard sense and took so large a round-about view of all that pertained to any given topic that he seemed to hit by intuition upon the right course to pursue, the right thing to say, in any emergent crisis. Then there was Erskine Mason, the son of one who has justly been called the prince of American preachers, and the son was worthy of the father. The Dr. McClelland, before mentioned, was a professor in the college, and preached only occasionally but always with wondrous power. His sermons, masterpieces of rhetoric, were delivered from memory, with a voice like a clarion which could utter the lowest and the loudest notes without ever losing its sweetness and smoothness, and without failing to reach the remotest hearer. And they made an indelible impression. I have heard persons speak of these discoures thirty years after their delivery, and my ministerial brethren will agree with me that that is a long life for the memory of any pulpit utterance.

I was a student in Dickinson College for a year and a half when Dr. S. B. How was president, and ceased my connection only when its doors were closed. This calamitous event was due chiefly to two causes. One was the determination of the trustees to conduct its discipline instead of leaving that to the control of the faculty. An error like this would ruin any institution under heaven. If the president and professors are not to be trusted, turn them out and put others in their places, but let not the trustees undertake to decide matters about which it is impossible for them to form a satisfactory judgment. The other was that the college was Presbyterian in fact but not in name. Its friends claimed for it an undenominational character so that they could appeal to the State for pecuniary aid. Had they forborne this delusive fancy, and applied to the church for

means to support the institution as their own, failure would have been averted. But this was not done, and so our Methodist brethren came into possession, greatly to their advantage. At that day it was not uncommon for a Methodist minister to boast that the Lord had opened his mouth although he had never rubbed his back against a college wall, to which it was sometimes replied that the Lord had wrought a similar miracle in the days of Balaam. They needed an educated ministry, and were greatly aided in that matter by getting control of this institution, although it is reasonable to think that they would have prospered more had they settled in another community where the Methodist element was predominant. Still, severe as was the loss of the college to Presbyterianism—and its extent cannot easily be estimated—it is pleasant to think that this ancient seat of learning is under the management of a thoroughly evangelical body of christians among whom it is doing a great and good work.

Fifty years ago the conflict between the Old School and the New was at its height, and you will allow me a word as to my personal relations to it. My father's family were all on the New School side, while my convictions led me to the other. The feeling of the parties was intense and bitter. Differences ran through presbyteries and congregations, and neighborhoods and families, and even social relations became strained and difficult. When I entered the ministry, the case was trying. I was not willing to go into the New School, nor could I grieve my kindred by going into the Old. I shunned the rocks on either hand by entering the Dutch Church which I had come to know by being a student at New Brunswick, N. J. It took me five years to learn the excellencies of my new home, but I learned them effectually, and ended by becoming more fanatically attached to it than even those who "were to the manner born," thus illustrating the old adage that one ren-

egade is worse than ten Turks. The schism then made in the Presbyterian church was sufficiently mournful. It is nothing less than a scandal when two bodies holding the same standards, polity and order of worship, stand as much opposed to one another as were the Jews and Samaritans of old. Yet the rupture was perhaps the best thing that could have happened, and this for two reasons. One was tranquility. You may have a dog and a cat in your room lying down before the fire. They are on different sides of the hearth and are perfectly peaceful. But tie them together, and how is it then? The peace becomes an uproar. Now, as soon as the two parties separated, internal dissensions ceased, and each could go to work in its own way without distraction. But not only so. Each set itself to ward off the special reproach that had been cast upon it. The Old School were charged with dead orthodoxy, hide-bound conservatism and unfriendliness to revivals. At once they started upon a vigorous evangelism, were zealous of good works and sought a lofty spirituality. The New School were accused of looseness of doctrine and order, of zeal without knowledge, and of using new and perilous methods of procedure. At once they began to vindicate their doctrinal soundness. They cut entirely loose from Congregationalists. They laid great stress upon purity of faith and order. The result was that each party retreated from the extremes to which passion had led it, and began, year by year, to draw nearer to the other, not consciously, not designedly, but by force of the circumstances that have been mentioned. After the close of the civil war, when the air was full of the spirit of union in all relations, the effort was made to bring the bodies together. To me it seemed premature, and I remember saying to the eminent Henry B. Smith, who was so active and efficient in healing the breach, that if he would only wait ten years longer the reunion would come of itself, without any effort, while to press it now might revive

old hostilities and set wounds almost healed bleeding afresh. But I was wrong. The churches were prepared for the step. They came together, and no sound of discord has been heard anywhere in the wide field of our country

And I cannot but think that this result has been greatly promoted by the general sense of a new and common danger. Sir Walter Scott in one of his later novels represents a Scotch Presbyterian minister as on one occasion falling in with a clergyman of the Church of England. Their intercourse at first was pleasant, but, entering upon a discussion as to the claims of their respective churches, they became heated and angry, and at last parted, each refusing even to speak to the other. After a while Cromwell came along with a company of soldiers, and cast them both into prison. Here under the pressure of a common calamity they forgot their antipathy and rushed into each other's arms. Even so is it to-day with the parties who compose the re-united church, for before them the New Theology rears its gorgon head. Of what use is it to dispute whether the atonement is definite or indefinite, when it is seriously questioned whether there was any atonement at all in the proper sense of that word? Why discuss whether the soul is active or passive in regeneration when the whole basis of the Gospel is undermined?

Ah, my brethren, the "New Theology" of the present day differs by the width of the whole heaven from the New School of fifty years ago. We are told, for example, that the inspiration of the penmen of Scriptures differs in degree but not in quality from the illumination common to all believers. The inspired man of the Old Testament or the New had only an extraordinary measure of the same thing that belongs to every believer. If this be so, then the divine, super-natural and authoritative character of the Bible is gone. The Word may be good and useful, but it does not bind the conscience or control

the reason. From this exaggeration of the human element in the Scripture, there naturally flows an undue reliance upon the conclusions of good men under the ordinary guidance of the spirit. This "Christian consciousness," as it is called, is made the ultimate source of authority in religious truth. And thus the old faith is assailed on both sides. The Scripture is robbed of its rightful external authority as that which in the name of God demands submission, while Christian experience, the ethical sentiment, is exalted into a source and test of truth, an internal authority which no man is at liberty to disregard. Would not such a preposterous claim have been hooted out of the church fifty years ago? With one voice we say, To the law and to the testimony. Our rule is the Bible as God gives it, and not as men make it out of their own consciousness. One "*Thus saith the Lord*" is better than all conceivable notions based on reason and the ethical sentiments even of truly good men.

So, again, the doctrine of the divine immanence in the world, very precious when held in its due proportion, is urged in such a way as practically to shut out the divine transcendence. So that substantially the glorious sentiment of the Apostle, "For in Him we live and move and have our being" is reversed in such a way as to read, For in us doth He live and move and have His being. He dwells in humanity as a continuous energy, an ever-present teacher, educating the race for its final consummation. And this wretched Hegelian philosophy, this revival of the extravagance of some of the old Greek fathers, is gravely put forward as an improvement upon that yet older faith which indeed says that God dwells with man (Is. lvii. 15), but maintains with equal assurance that He is "the high and lofty One that inhabiteth eternity, whose name is Holy," which most certainly is not our name. Away with such thinly disguised Pantheism.

Again, the atonement, the life blood of the evangelical system is explained, or rather explained away, as that which brings men to repentance and results in reconciliation by virtue of Christ's organic relation to the entire race. Its objective character as a vicarious substitution of the just for the unjust which furnishes a solid basis for pardon and peace and full acceptance with God, falls out altogether. Surely this is another Gospel, no, not another, but one altogether different. The same is true in reference to the great doctrine of justification which Luther said is the article by which the church stands or falls. This, the new teachers tell us, comes by faith, but faith has its value in that it leads to the formation of a virtuous and upright character in the sight of God. All depends upon its ethical force as working a new obedience. Whereas, the very key of Protestantism, the fundamental principle of a true theology, is that Faith lays hold upon the Lord Jesus Christ and secures an interest in His finished work. It is true, as the Scripture, and the creeds, and all the books say, that it works through love and purifies the heart, but its chief function, the very hiding of its power, is that it appropriates the merits of the blessed Redeemer. And what an awful retrograde movement toward Rome is it when men substitute the practical effects of faith upon the life in the place of its relation to the person and cross of Christ, as the source of its validity and importance.

Once more, there is the newly-vamped doctrine of a Second Probation, viz., that every man who has not had the historic Christ presented to him in this life, must have that presentation in the next. There is no need to dwell on the entire lack of Scripture authority for this fanciful notion. I say that if there is any tenet anywhere that cuts under the whole system of grace, it is this one. What is it that you praise God for in all your prayers, in all your psalmody, but that you, although a lost, ill-

deserving, hell-deserving sinner, are yet saved by grace. God himself stretched out his arm and plucked you from the jaws of the pit, where you merited to go and where you would have gone but for his boundless mercy. Grace began, and continued, and will complete the whole work of salvation. But the new teachers tell us that God must give to every human being a chance of salvation. My brethren, you have to turn this Bible inside out and upside down before you can get out of it any such view as this. That view is opposed to its whole letter and spirit, the unvarying tenor of which from beginning to end is, "By grace ye are saved." God is at liberty to do as he will with his own. The novel theory has been invented mainly that men may pacify the heathen when they ask after the destiny of their forefathers who died before the Gospel came to their shores—a question to which we need give no other reply than that which is contained in the first and second chapters of Romans, where the enquirer will learn as much as any man or all men together can tell him. But for any one to start with the assumption that God *owes* the offer of salvation to any class of our fellowmen is to set out on a road which leads almost, by a logical necessity, to the position that a second probation lies before men of every class and condition. And from that it is not a very long step to the full-fledged doctrine of an absolutely universal salvation.

Surely, in the presence of such a formidable foe, such deadly error, as now manifests itself in certain high places, it is no time to revive old controversies and to renew the strifes which once divided brethren. Rather it becomes all who hold the old truth to close up the ranks, and see that we present a united front, side by side, shoulder to shoulder, against the error that comes in like a flood. The brother who preceded me this morning, wisely insisted that your body, having such a glorious past, was bound by its memories to go forward, since

there remaineth still much land to be possessed. It is fitting that you should heed his words, and be actively at work, housing every congregation, giving every minister his manse, searching out the waste places, and multiplying evangelical agencies and ministrations in every direction. But while you are a working body, be also a witnessing body, standing firm for the right as God gives you to see the right, and maintaining the faith once given to the saints. As the truth was kept by your fathers in storm and peril, so let it be kept by you in these latter days, and be handed down, whole and untarnished, to children and children's children, even to the last syllable of recorded time.

ADDRESS OF

REV. WILLIAM M. PAXTON, D. D., LL. D.

THE FATHERS OF PRESBYTERIANISM IN THIS REGION.

The Lesson of Their Lives.

I CANNOT adequately express the gratification which I feel in being present at this centennial celebration. If any one of you has reason to feel interested in this occasion, "I more." I cannot think of any one now living who has as many links of historic connection with this celebration as myself—my grandfather was a member of this Presbytery for fifty-two years—I was born within its bounds—I was licensed and ordained by this Presbytery, and was for two years the pastor of one of its churches.

I feel to-night as if I had just come home after a long absence. All the recollections of my youth, all the memories of my ancestors gather around the Carlisle Presbytery. The men whom I was taught to venerate from my childhood were the Fathers of this Presbytery: Father Moodey whom I thought was like Great Heart in *Bunyan's Allegory;* Father McGinley of Path Valley, the friend of my grandfather, whom I always associated with the Patriarchs of the Old Testament; Dr. McConaughy, elegant, cultured, the ideal clergyman, and afterwards the distinguished President of Washington college; Dr. Creigh the beloved of all, the Apostle John in the goodly fellowship of the Presbyters; Dr. Watson, so clear and vigorous; Dr. Harper, the accomplished rhetorician, who preached my ordi-

nation sermon; Dr. Morris, the theologian, the bachelor of divinity; Dr. McKinley, so fervent and zealous, so much blessed of God in many revivals of religion, with whose church I first united; and in later years Dr. T. V. Moore, so strangely eloquent: Mervin E. Johnston, whose ordination sermon I preached; Brother Murray, whose voice was always welcome at a protracted meeting, and a host of others, greatly honored and beloved, whose names time would fail to enumerate.

As I think over the names I can distinguish but three ministers now living who were members of this Presbytery when I left it—Brother Murray, who remains a benediction to the Presbytery—Brother Kennedy, who seems to know the Scriptures, both in Hebrew and Greek, by an inward revelation, and Brother Agnew, who, like Enoch, has walked with God, and now awaits his translation.

But whilst all is changed my home feeling here is not disturbed, for here are some of my boys, whom I have taught, and whose education I have either helped or hindered. Here are Brothers Vance and Van Cleve, whom I taught in Allegheny Seminary, Brother Hoover, whom I helped to graduate at Princeton, and whose father and mother I married, Brother Gordon, who was a member of my church at Greencastle.

Here too are some of my fellow-students, Brother Erskine and Brother Niles my classmates. Brother Kennedy who took me under his care when I went to the seminary, and Brother Lane who was always as orthodox as the Westminster Confession, and whom I hear still works out a theological problem as accurately as he was accustomed to work a quadratic equation.

But I must not continue this detail, I feel sure that you will pardon these personal recollections and allusions when I tell you that I am secretly enjoying to-day a little centenary of my own. I do not mean by this that I am a hundred years old—no—no—I may plead guilty to a half a century, and if you press

me hard I might acknowledge a decade more. What I mean is that I am a link in a chain of ministerial service that covers very nearly a century. My grandfather entered this Presbytery in the year 1792 and fulfilled a pastorate of fifty years and a ministry of fifty-three years. Within three months of his death I commenced to study theology and have now completed a ministry of thirty-nine years. These two links joined together make a continuous ministerial service of ninety-two years. But the the chain is longer still; my oldest son has been four years in the ministry, and this added to ninety-two fills out a term of ninety-six years of ministerial work in my own family. It was thinking upon this fact, that led me to the line of thought which I now propose to present:

THE STIMULUS WHICH THE MEMORY OF OUR ANCESTORS AND PREDECESSORS SHOULD IMPART TO OUR PRESENT AND FUTURE WORK.

The Latin Historian, Salust, in his account of the Jugurthian wars, tells us that "The Roman mothers trained their children in the presence of the busts of their ancestors, and constantly inculcated this one idea, never to rest satisfied whilst the virtues and victories of the past were more numerous or more glorious than those of the present."

This, it seems to me, is the idea of this day's celebration. We have not come here to inflate ourselves with pride, or to settle into a satisfied self-felicitation after a review of the past, but, on the other hand, we have come to confront ourselves with the memories of our predecessors, and to stimulate ourselves never to rest satisfied, whilst the virtues and achievements of the past are more numerous or more glorious than those of the present. To this same point is the Apostle's injunction, when he says, "Be not slothful, but followers of those who through faith and patience have inherited the promises."

Let us then invoke the spirit of the past to inspire the present, let us confront ourselves with the memories of our ancestors and predecessors, that we may feel the stimulus of their principles and example. As we gather them around us in thought, a great cloud of witnesses, let us ask, what were their virtues, and their victories?

To this we answer—

1st. That our ancestors were men who loved the Church of God, and who believed that it, embosoming the blessed Gospel, was the divinely-appointed ordinance for the salvation of the world. They believed that the one object upon this earth dearest to the heart of God is his church; that the one sublime fact in the history of this world is that it was here that Jesus loved his church, and gave himself for it; that he now rules the world in the interest of his church; that for her the wheels of nature roll steadily and the wheels of providence wisely; and that it is his purpose, in the dispensation of the fullness of time, to make known to the principalities and powers in heavenly places, through the church, the manifold wisdom of God. Hence, it followed, that in their estimation the Church of Jesus Christ is the central interest in the universe and around it gather all the hopes of the future.

Governments, nations, empires, kings, potentates, questions of national policy and political administration all sink into insignificance compared with questions involved in the church.

If I understand what our fathers were, these were their beliefs and principles, and these were the underlying convictions that inspired all their actions and made them what they were.

These same principles are ours to-day. But do we not need the memory of our father's faith to stimulate us in an age when material interests obscure and hide the Church of God from the eyes of men; when worldliness would push aside the church as an antiquated institution that has lost its power; when ra-

tionalism would substitute the press for the gospel; and when education, culture, civilization are expected to supersede religion as the means of elevating and saving the world?

And is it so brethren? Were our father's mistaken? Has the church lost its power? Nay, verily, never was an assertion made in the face of more obvious facts. Look at these facts.

More people listen to the gospel now than at any one time since the Apostles of Jesus Christ first went out from Jerusalem. At no time in the world's history have Governments and Powers all over the world been compelled to give such attention to Christian thought and sentiment as now.

Never at any time in human history have so many children been under the influence of Christian instruction. Never has the equipment of the church been so complete as now. It has a command of money, of men, of effective appliances and organizations for work which prepare it for aggressive effort now and for the putting forth of mighty energies in time to come.

We may reduce it to a simple question of arithmetic; during the past ten years the population of this country has increased twenty-five per cent. An accurate calculation has been made by a statistican in New York, from which it appears that during the same period the membership of the church in some denominations has increased twenty-seven per cent., in some twenty-nine and one-half per cent., in some forty-six and forty-seven per cent., in some sixty-one per cent.

The average increase in the six leading denominations is forty-eight per cent. Thus it appears that the church has not only kept abreast of the progress of the age, but in a decade when the population has been swollen by vast streams of emigration from many parts of the world, the advance of the church has far outstripped an increase of population that is a marvel in the history of any people.

This is the simple arithmetic of the question, and it presents

facts which put to shame the brazen effrontery of men who cry—"The church has grown ancient and imbecile."

But, brethren, we advance upon this and ask, can the Church of God lose its power? You might as well talk of gravitation losing its power, of the sun losing its power. But why cannot the sun lose its power? Because it is an ordinance of God, He has appointed it to rule the day and the night, to be for signs and for seasons, and to hold this great forest of worlds in their balance. For the same reasons the church cannot lose its power, for it is God's ordinance for the redemption of the world.

True, indeed, the sun may sometimes seem to lose its power, as at night when its light seems hidden, or in winter when its warmth seems repressed. But when the sun sinks behind the mountains and darkness covers the earth, or when it shines obliquely in the winter, and the earth is bound in cerements of ice, do men cry out and say that the sun has grown old and lost its power, and that we must now set it aside and trust to the sparks of our own kindling? Nay, they know that this is a part of God's ordinance, and that they have only to wait and the sun will come again, not in feebleness, but in freshness and strength like a "Bridegroom coming out of his chamber" and rejoicing "like a strong man to run a race." Just so it is with the church; it can no more lose its power than the sun. There may be times of apparent loss, as when darkness and cloud come over the church, or the night of worldliness reigns in it, or when the truth is obscured, or when the spirit is grieved and a cold and icy desolation covers her courts. But we know that all this, like the changes of night and day, and the alternations of the seasons, are included in God's plan, and that when these periods of trial and discipline have passed, the day will again break, the spring will re-appear, "the time for the singing of birds will come," and the church will shine out again

"fair as the moon, clear as the sun, and terrible as an army with banners."

If, then, these two points are clear, that the church has not and cannot lose its power, then we ask again, can the gospel lose its power? Can this old gospel grow antiquated and imbecile? To this we answer, no. There is no power on earth so mighty as this gospel. Think of this a moment—ideas are the strongest forces in this world—an idea is stronger than the sword, mightier than an army. Ideas have achieved greater victories and wrought greater revolutions than arms. The legions of Alexander conquered the world, but the ideas of Aristotle, his teacher, wrought greater results and were more potent factors in this world's history.

If, then, ideas are such powers, think again, that of all ideas, moral ideas are the most powerful. When Peter and John stood before the Sanhedrim, and to the threat of tyranny and power, gave answer, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye, for we cannot but speak the things that we have seen and heard," they uttered an idea, a moral idea, the right of free thought, and free speech and religious liberty, which caught from heart to heart until thrones rocked and sceptres were broken, chains were severed and slaves arose to the manhood of free men.

But again, the mightiest of all moral ideas is the gospel, because it is the power of God—for this reason Paul was not ashamed of it. If it had been a weak thing, Paul would have been ashamed of it; he knew that at Athens it would have to meet the acute criticism of Grecian philosophy, and at Rome confront the power of the world. But did he hesitate? Nay—he said: "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

In other words, he was not ashamed of it, because it is a power, nay, more, because it is the power of God, still more, because it is the power of God unto salvation.

The gospel lose its power? There is no force in the universe, the power of which is so guaranteed as the gospel. God works by many instruments in the world, but you cannot name any one instrumentality to which the power of God is so tied by promise as it is to the gospel. He has promised to make it "quick and powerful like a two-edged sword:" He has promised to make it "the wisdom of God, and the power of God, unto salvation;" He calls it the "everlasting gospel," because it shall never lose its power, and the "word of truth, which liveth and abideth forever."

Were then our fathers mistaken in their estimate of the church, and the gospel? Nay, verily—but somebody is mistaken when there is talk of an antiquated church and of a gospel that has lost its power. The mistake arises from a confusion of thought in failing to make a very simple distinction. The church can never lose its power; the gospel can never lose its power; but the pulpit may lose its power; the minister may lose his power. The human element in the great work may fail, but the divine element is never imbecile. Man's part in the work of the church or in the preaching of the gospel may fail, but God's part is always certain. If any cause supervenes to render ineffective the strength which God expects us to put forth, He will not depart from his plan or interpose to save us from the result of our own weakness, or to hide us from the scorn and derision of the world. Upon this principle the explanation is easy,—the pulpit may lose its power. An unfaithful pulpit that withholds or obscures the truth of God, and does not preach the preaching that God has sent us, is absolutely powerless to save the souls of men. An unsound pulpit, that preaches error instead of truth, is simply mingling poison

with the children's bread. A truculent pulpit that panders to popular sentiment and bids for the admiration and applause of men, can never become the power of God, in any community.

The minister may lose his power. An ignorant minister whose education and culture are below the standard of intelligence among his people; an ambitious minister who is seeking to exhibit himself instead of Christ; the cowardly minister who is afraid to cause Israel to know her sins, must ever be impotent for any spiritual impression. The prosy minister, who drawls the gospel in a monotone that is almost set to music, until his people are soothed to sleep as by a pleasant lullaby; the dilettante minister who seeks to make up for his imbecile thoughts by decorating the simple appointments of Presbyte rian worship with the borrowed ornaments of a ritualistic ser. vice; the unevangelical minister who has never received the spiritual "eye salve" that he may see, who has never learned in the depth of his own experience that Christ is the beginning and the end, the center and substance of all that he believes, hopes and experiences; the sensational minister who is more familiar with the newspaper than the Bible, who takes his commission from the world: "Go, please," instead of from Christ who says, "Go, preach," whose chief aim is to attract a curious crowd, and who does not fear to turn the church of God into a scene of buffoonery and pantomime—all such ministers are powerless, they can scarcely be said to have lost their power, for they never had any, that is, any power to save. They are like wires along which the electricity has never passed, they are like cannon loaded and it may be shotted, but the spark of fire which would make them instruments of divine power has never entered.

All this, my brethren, comes home to us to-day: the church is a power, the gospel is a power; but the human instrument may be powerless. Let us accept the stimulus which this

thought gives us, as we remember the faith and efficiency of our fathers. Let us correct the failures in the human instrument, let us exchange weakness for strength, let us in the spirit of new consecration utter our Fathers' song of devotion to the church:

> "For her my tears shall fall;
> For her my prayers ascend,
> To her my prayers and toils be given.
> Till toils and cares shall end."

But time will not permit us to protract this line of thought much further.

As we think of our fathers and predecessors we might point to the fact that they were Presbyterians. Presbyterians, too, who had the courage of their convictions. As I remember our fathers, they were men—who not only clearly understood and firmly maintained the principles and doctrines of our Westminster standards, but they felt the inspirations of the great historic record of the Presbyterian Church in past ages, and were justly proud of our relation to those great struggles and victories by which Presbyterianism became the parent of civil liberty all along the track of the ages.

The *Westminster Review* says that, "John Calvin and his followers sowed the seeds of liberty in Europe." Motley, the historian, says, "France, England, Holland and America owe the political liberty which they have enjoyed to Calvinism." Bancroft, our own historian, says, "He who will not honor the memory and respect the influence of John Calvin knows but little of the origin of American liberty."

Our fathers were the descendants of the men of whom Macaulay speaks when he says, "The great revolution of 1688 which gave liberty to England was in a great measure purchased by the labors, sacrifices, treasures and blood of the Presbyterians of Scotland."

Our fathers were men who had caught the spirit of John Knox, who proclaimed as the first principle of Presbyterianism the headship and crown rights of Jesus Christ. Froude, the historian, says, "Scotland has a right to be proud of John Knox, he gave liberty to Scotland, I say more (continues Froude), he preserved it to England." But we have not time to pursue this abundant theme further.

The point of interest now is the stimulus which this recollection should give us on this historic occasion. Have we, brethren, to-day the courage of our convictions as our fathers had? I tell you there is no point in all the past when men who are looking for cowards would expect to find them in the Presbyterian Church. Let us then not be afraid of self-assertion. Let us go home and train our people and our children in the presence of the busts of our ancestors. Let us teach them to look into the face of old John Knox and catch his spirit as a preparation against the looseness, feebleness, and enervation of an age, in which I verily fear that one pulse beat of John Knox's heart would produce a spasm in the breast or an apoplexy in the brain of some of his so-called followers.

I might point again to our fathers and say that they were men who believed in the Sabbath day. They sanctified it in their hearts and homes. Perhaps the simple mention of the fact is enough to make us feel pricked in our hearts, when we think that instead of being witness bearers to God's truth and ordinances, we have set by in such silence and inertness when God's holy day is made a day of mirth and frolic instead of a day of worship, a day of exhausting dissipation instead of a day of rest, when the Bible gives place to the newspaper and God's house is forsaken for a drive to the country or a social visit. Is it possible that we have forgotten God's warning, "that people and that nation that will not serve me shall perish?"

Still another pleasant and stimulating thought connected with our fathers and predecessors in this Presbytery and in these churches, is that they were men of active and aggressive piety. From my earliest boyhood I remember those precious protracted meetings that preceded our communion seasons, and many revivals of religion that prevailed in the churches of this Presbytery. It has been my lot to be connected with a number of Presbyteries and in different parts of the church, but my mind reverts with most satisfaction to scenes which I have witnessed in this Presbytery, as examples of most effective gospel preaching and of intelligent, tender and genuine religious impression.

Certainly one of the most striking facts in the history of these Valley churches is, the missionary and evangelistic work which the ministers and families of this Presbytery were led, in the providence of God, to do in scattering the seeds of truth broad-cast through the great west.

In earlier times this valley was a Presbyterian settlement, but as the Apostles and primitive christians were scattered from Jerusalem that they might carry the gospel wherever they went—so when the spirit of emigration entered this valley it became a craze, and families and churches were scattered, but wherever they went they sowed the seeds of truth, and carried the church and catechism and ordinances with them.

I had a visit recently from one of the most distinguished ministers of the far west, the Rev. Dr. Nichols, of St. Louis, whom you all know. He regretted very much that he could not come to this meeting, but when I asked him what I should say to this assembly, he answered: "Tell them this, that these Pennsylvania Presbyterians are the salt of our western churches, I find them everywhere, and they are always the effective and reliable men in the churches to which they belong. The fact is, there is something in that Pennsylvania Presbyterian edu-

cation which puts intelligence, grit and principle into men, and makes them the stable and effective men and women upon whom our pastors can rely." This is doubtless true, brethren. Only a small portion of the record of this Presbytery is written here; if you wish to read its history you must go to the west. The seeds which were planted here are now growing in a great waving golden harvest upon the vast plains that stretch toward the setting sun.

But, brethren, let us now come to the conclusion of the whole matter.

Shall we open our hearts to the stimulus of these thoughts and memories? These fathers and mothers and predecessors have gone from our view, we look after them to-day with something of the same feeling with which Elisha looked after Elijah as he ascended in the chariot of fire.

It may not be our privilege to follow in the same luminous pathway by which they ascended to glory; but you remember that Elisha returned from that scene, to the bank of the Jordan, revolving in his mind the great things which God had done by Elijah, and as he felt the stimulus of the memory, he took his mantle and smote the waters, and his thought broke into expression: "Where is the Lord God of Elijah?"

And such may be our thoughts to-day. What God did for Elijah, He will do for Elisha. What God did for our fathers is but the token and promise of what He is willing to do for us, and in this confidence we, too, may cry, "Where is the Lord God of our fathers?" Our fathers are hidden from our view, but they are not dead, but living witnesses of our present action. They may be around us a great cloud of witnesses in this centennial hour.

It is recorded that when an old Highland chieftain fell mortally wounded in the battle of Preston Pans, his clan, seeing their leader fall, wavered; but the old hero raised himself on

one arm, and cried, "Children, I am not dead, I am looking on to see how you carry yourselves in the battle." The stimulus of this appeal rallied the clan and carried them to victory.

So, my friends, our fathers are not dead, but living witnesses, and looking on to see how we carry ourselves in the battle.

ORIGIN AND HISTORY

OF THE

PRESBYTERIES OF DONEGAL AND CARLISLE.

INCLUDING

SKETCH OF THE PRESBYTERY OF HARRISBURG.

By Rev. W. A. WEST.

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."—Deut. xxxii. 7.

PREFATORY REMARKS.

IN the part of the work assigned to me I shall have to deal mainly with the history of Presbytery as such. In the space allotted it would not be possible to give the history of individual churches in detail. Brief sketches, however, touching their origin, organization, pastorates, etc., will be found after the general history. Following these will be found—what I regard as one of the most important features of this part of the work—a tabulated statement, containing the names of all who have ever sustained to the Presbyteries of Donegal (old), Carlisle and Harrisburg, the relations of ministers of the Gospel or licentiates, and showing *what* these relations were and when they existed.

To the competent hands of others has been committed the task of sketching the lives and characters of prominent actors, clerical and lay, in the history of Presbyterianism in this region; the work which has been accomplished in behalf of education, and the potent influences which have gone forth from this Presbytery, reaching to all parts of our own land and to foreign shores. In this part of the work it shall be my aim to confine myself as closely as possible to the immediate task assigned me, realizing that alone by each contributor's so doing can repetition be avoided and the work be kept within proposed limits. It is true that this will have to be, in some measure, at the cost of unity, and of that interest which results from the mingling and blending of facts and incidents and sketches of persons cotemporaneous and co-related. But, notwithstanding this, we must all obey the behest of Presbytery, which has assigned "to every man his work."

I would simply add that I lay no claim to absolute freedom from mistake or error, but simply to an honest endeavor at accuracy. The difficulty of securing this in dates and even facts will be understood and appreciated by every one who has ever undertaken a similar task.

W. A. W.

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PART I.

PRESBYTERY OF DONEGAL.

CHAPTER I.

Origin of the Presbyterian Church in this Region.—Scotch-Irish alike as to People and Ministers.

TO me has been assigned, in this centennial work, to speak of the origin and history of the Presbytery of Carlisle; that is, as I understand it, of the origin and history of Presbyterianism in the region covered by our Presbytery. In doing this, I must also speak of the Presbytery of Donegal, our honored mother, which occupied the same territory.

What is history but the unfolding and accomplishment in time of the eternal purposes and plans of Him by whom and for whom are all things? In the origin, formation and growth of the Presbytery it is not difficult to trace His guiding and controlling hand.

We see it in the preparation of the goodly, though new and untamed, territory to be occupied. We see it in the sturdy noble men and women trained for this place in the rough school of physical hardship and religious persecution. We see it in the educated and thoroughly equipped ministers raised up and, either from choice or necessity, led to seek this land, to become leaders of these pioneers in society, in church, in state. We see it in the subsequent history of the Presbytery, making its churches and communities centers of Christian influence, from which have gone forth, through all the years since, men and women to build up churches, establish schools, mold society,

and in every way prove blessings in almost every part of our land.

It does not fall to our lot to discuss the origin of the Presbyterian Church in our country at large. If so, we should very readily adopt the view of Dr. Charles Hodge, who, whilst holding the general theory of Irish and Scotch-Irish origin, rather than English Puritan, as favored by Dr. Charles A. Briggs,* did not fail to recognize the fact, so palpable in history, that there were present important elements other than Scotch and Irish, which entered largely into the composition of American Presbyterianism. "It is the peculiar characteristic of America," says he, "that it is the asylum of all nations. The blood of the Huguenot, of the Puritan, of the Dutch, of the German, of the Scotch and of the Irish, here flows in one common stream." And "as these merged their diversities of national character into that of American citizens, so the Scotch, Irish, French, Dutch and German Presbyterians became united in thousands of instances in the American Presbyterian Church."†

This is unquestionably true. And, as the result, we have American Presbyterianism of to-day, which is of a cast peculiarly its own—differing alike from the Presbyterianism of Continental Europe and the Presbyterianism of Scotland or Ireland—at once *strong* and *flexible*, adapted to people of every nationality.

It is, however, with the origin of Presbyterianism within our Presbyterial bounds, as they were and are, that we have to do. Our field is a circumscribed one—one in which the type of early Presbyterianism was of a very distinct and marked character. It was pre-eminently Scotch and Scotch-Irish. And when we speak of the Scotch-Irish type, we speak of a type of christianity of no low order.

We believe that the type of christianity found among the Huguenots was what it was because of the bearings of primitive christianity on that people, leaving its abiding impress. In like manner, we believe that the type of Presbyterian christianity found in Scotland and the north of Ireland, and espe-

*Dr. Charles A. Briggs, American Presbyterianism.
†Hodge—Hist. American Pres. Ch., Part I., pp. 71, 69.

cially among the people known as Scotch-Irish, was what it was because of the relation of primitive—may I not say almost Apostolic—christianity to the people of Great Britian, and its abiding, molding influence over the inhabitants of portions of Scotland and Ireland.*

It is evident from passages found alike in the writings of Tertullian and Origen, penned at the close of the second or the beginning of the third century, that as early as that, Britain had adopted the religion of Christ. Britain then included England and Scotland. We are not informed as to the exact time or mode of the introduction of christianity into that country. Tertullian says: "that many Christians, to escape the persecutions of the Roman power, fled to regions inaccessible to the Romans. They found a refuge and a home amid the bleak mountains of Scotland and the northern coast of Ireland." It may have been thus introduced.

But, as another means of its introduction, our thoughts turn to the armies of these very Romans, which occupied the country, and in which there were no doubt, Christian soldiers, and to the zeal and missionary spirit which characterized Christians of that day, and which would prompt them, taking advantage of the Roman occupancy, to visit the island. For by the year 78, A. D., the Britains were subdued to the Romans by Agricola, as far north as the Friths of Clyde and Forth, between which a chain of garrisons was established.† Whilst the Roman rule lasted only to the beginning of the fifth century, christianity was there to stay. It cannot be disputed that the "British churches in after years bore marks in doctrine and worship, as well as in their ministry, of having been planted in an age not far from that of the Apostles."

It is a fact alike impressive and suggestive in connection with our subject, that Constantius, co-Emperor with Galerius, having died at York in the year 306, his son Constantine the Great, was first proclaimed Emperor by the Roman army on British soil; and that from Britain was commenced the march

* We would here acknowledge indebtedness to the able article of Prof. G. C. Mofat, D. D., on History of the Early Scottish Church in Pres. Rev., Oct., 1880.

† Tacitus, Agric., as quoted by Hume, I, p. 7.

of that army which first elevated the military banner of the cross, bearing this inscription: "*In hoc signo vinces.*" and carried their leader in triumph to Rome and made him sole Emperor.*

Christianity, thus early introduced, spread northward and westward, especially under the labors of Patrick, toward the close of the fourth century, and Columba, in the latter part of the sixth century. The latter was of royal descent, born in county Donegal—a name not unfamiliar to us. His "school of the prophets," established on the Isle of Iona, was a power felt in speedily bringing the central and western highlands to a knowledge of Christ, and felt through all the subsequent history of that sturdy and staunch people. All attempts—and there were not a few made by the emissaries of Rome—to turn them aside from the simplicity and purity of the religion of Christ, proved unavailing until Margaret, sister of the fugitive prince, Edgar Atheling, became wife of Malcolm Canmore, King of Scotland. She was a staunch and devoted Romanist, and she and her sons after her spared no efforts to have Romish forms and usages introduced in the worship of God, and to have recognition made of an authority and a power abroad, superior to that which existed among themselves. But these claims and efforts were resisted, especially by their ministers, the Culdees, in a manner worthy the Scottish martyrs of later days. To use their own language, they "declined to accept their orders from any earthly sovereign, lay or clerical, outside their own body. The King might be their friend, he was not their head. The Bishop of Rome might be the greatest among bishops; but Scotland was no province of his, nor did they hold any relations to him except that of a common faith."

But the pressure brought to bear was too great. In course of time resistance became vain; but it was not until the beginning of the thirteenth century that Iona succumbed to the common fate, and from a seat of Scottish learning was transformed into a seat of Romish Monasticism.

Such was the religion of ancient Scotland, and such the means by which it was set aside and Romanism was thrust

* Gibbons' Rome.

upon her. But the spirit of these earnest, simple Christians still lived. Principle is immortal. Truth crushed to earth will rise again. The smoldering fires still burned. The hidden leaven still worked; and when God's appointed time came, the old doctrinal principles and the old forms of worship and of church government revived and asserted themselves anew. It was but seventy-five years from the overthrow of the Culdee institutions in Iona, till Wickliffe, the "Morning Star of the Reformation," published his book on the truth of Scriptures, which called forth a responsive "amen" from many a heart. This was the dawn of the reformation, and it came soon after the night had settled down upon Scotland.*

It has been said: "Calvin took his model of Presbyterianism from the Bohemians, which, two hundred years before, had been left them by Peter Waldo; Knox carried it into Scotland, and its General Assembly sent it to America."† But I submit whether, from the foregoing, we may not recognize in the churches of Scotland and Ireland a Presbyterianism that came down from the days of primitive christianity, if not from Apostolic times.

The descendants of these people—especially those whose blood was mingled with that of the Irish after the settlement of Ulster, in 1605—were the men and women who first settled this region, and here planted the Presbyterian Church.

Leaving their own land and here seeking new homes was not without good and sufficient cause. They suffered great and grievous wrongs, which had much to do with impelling them to this step. Using the language of the respected author of the history of Big Spring Presbytery (U. P.), we would here mention two of these: 1st. "In 1661, at the re-establishment of Episcopacy in Ireland, the newly appointed bishops, with Jeremy Taylor as their leader, turned all the Presbyterian ministers out of their charges upon the ground that they had never been ordained. This ignoring of Presbyterian ordination carried with it a denial of the validity of any official act performed by a Presbyterian minister. For instance, the valid-

*Hetherington's Church of Scotland.
†Cheesman

ity of marriage, involving the questions of legitimacy and inheritance." This wrong was not corrected till 1782. 2d. "In 1704 the Sacramental Test Act was passed, which required all persons holding any office, civil or military, or receiving any pay from the sovereign to take the sacrament in the established church within three months after their appointment. This, of course, excluded all Presbyterians from civil and military offices of every kind."

At first they did not come in large bodies, as did the Quakers and Puritans, but as individuals and as families. Hence it is, that the early history of the Presbyterian Church in this country is in very many instances involved in so much obscurity.

As early as the beginning of the eighteenth century, a few families emigrated from Scotland and the north of Ireland, settling along the waters of the Delaware, and on the eastern shores of Maryland and Virginia. The expiration of some of the Ulster leases, and the refusal of the landlords to sell or release, except on exorbitant terms, formed an inducement, in addition to what has been mentional above, to emigration. Penn's liberal policy attracted many to his possessions on the Delaware. Some found homes in Philadelphia, but the greater number sought farms in Bucks county, in New Castle county (now Delaware county) and in the valley of the Octorara, in Chester county. In 1714 the tide of emigration, following up the eastern side of the Susquehanna, had reached the valley of Chequesalungo, now in Lancaster county, where the Donegal church was organized in that year. By 1722 the east bank of the Susquehanna, as far up as Kittochtinny mountains, and the fertile lands on the little Conewago, the Swatara, the Manada and Paxton creeks were dotted with settlements.*

From about the year 1724 or 1725 the tide of emigration from the north of Ireland, not only of Protestant Irish, but also of the Scotch-Irish, was strong, and its flow was directed mainly to Pennsylvania. Over six thousand are said to have arrived in 1729. From that date to the middle of the century, they

*J. Simpson Africa—Settlement of Southern border counties by the Scotch-Irish, p. 13.

and the Scotch came frequently at the rate of twelve thousand per year.*

At first nearly all these emigrants settled east of the Susquehanna, for it was not till 1736 that the country west of the river was open, by treaty with the Indians, to general settlement; and it was not until twenty years later—when the treaty of Albany was formed—that it became lawful for the whites to pass beyond the Kittochtinny mountains.

From 1730 onward, however, special grants were given many persons to settle beyond the river, with the consent of the Indians. That year settlements were made as far west as the Falling Spring (Chambersburg). Lowther Manor, lying between the Conedoguinnet and Yellow Breeches creeks, and extending back five miles from the river, appears not to have been occupied as soon as the country beyond. After the purchase of the land from the Indians in 1736, and the opening of an office for their sale in January following, the settlement became very rapid.

This is to be attributed mainly to the following causes:

1st. The inviting character of the territory to be occupied—its beauty, its fertility, its springs, its streams. Where will you find a region that surpasses the Cumberland Valley?

2d. The expiration of a large number of leases in Ireland in 1735 and 1736, causing vast multitudes of lessees to flock to this country.

3d. The inducements held out to settlers by the proprietaries. These were for a three-fold reason. (a) The Germans, who had settled in great numbers to the east of the Susquehanna,

*James Logan, Secretary of the Province, wrote in 1724: "It looks to me as if Ireland is to send all its inhabitants hither; for, last week not less than six ships arrived. * * The common fear is that if they thus continue to come, they will make themselves proprietors of the Province. It is strange that they thus crowd where they are not wanted." This last sentence deserves to be emphasized. It states the truth. *They were not wanted.* Hence, says Dr. Egle, in his valuable history of Dauphin county, "The Scotch-Irish were not treated with the same consideration accorded to the Germans and Swiss. The latter could locate anywhere, the former could not. The Scotch-Irish settled on the Manor of Conestoga, but they were removed by force, their cabins burned, and they told to go beyond the Conewago. The Germans occupied, immediately, the lands from which the Scotch-Irish had been driven, and warrants therefor were shortly afterwards granted. * * * The Scotch-Irish, ejected from the purchased and surveyed lands even, pushed across the Conewago and Swatara, where they were allowed to remain."

and the Irish of that region, did not live peaceably together. The Irish were regarded by their German neighbors as pugnacious in their dispositions and ways. Hence, with a view to peace and harmony, and, moreover, there being the reverse of any particular love for them, the Penns prevailed, by special inducements, on the Irish and Scotch to seek homes beyond the river, where they would find a homogeneous population. (b) A dispute with Maryland about the location of the boundary line, and intrusions by the Marylanders upon lands clearly within the Province of Pennsylvania, induced the proprietaries to issue licenses to settlers, and encourage settlements along the boundary so as to more effectually resist these intrusions. (c) As we shall see further on, guardsmen against the savage foe beyond, were wanted along the Kittochtinny frontier.

These early settlers—mainly, as we have seen, Scotch, Irish and Scotch-Irish—were Presbyterians in their homes beyond the flood.

In treating this subject, the author of the history of Big Spring Presbytery, shows the candor of the true historian. He says: "The great mass of the Irish that settled west of the Susquehanna between 1730 and 1750, had been reared in connection with the Synod of Ulster. This must have been so; for the Covenanters were not numerous in Ireland, and the Secession churches were at this date just being planted there. Knowing nothing about dissent or national covenants, these emigrants brought no prejudice or bias which could prevent their falling in harmoniously with the Presbyterian church already organized here. Indeed the first Irish settlers brought the Presbyterian church with them; for it was the seed which they sowed that produced that great church in this country." *

It is the testimony of the Rev. Samuel Blair, that "all the Presbyterian churches in Pennsylvania, with two or three exceptions, consisted of emigrants from Ireland." † That is, they were either Irish or Scotch-Irish.

*Hist. Big Spring Presb.—Scouller, p. 7.
†Hodge, Hist. of Pres. Ch., vol. 2, p. 37.

Coming to this new land they brought with them an ardent love for their Church—its doctrines, its forms of worship, its polity. Hence they early and eagerly sought to be supplied with ministers and the regular means of grace. Their supply of ministers was almost entirely of like origin with themselves. This will appear in the chapter to follow, on "The Presbytery of Donegal."

* Hist. Big. Spring Presb.—Schouller, p. 7.
† Hodge Hist. Pres. Ch. vol. 2, p. 37.

CHAPTER II.

Presbytery of Donegal, 1732—1765.

Organization of Churches. Old and New Side Division of 1741. *Reunion of* 1758. *Indian Troubles. Conestoga Massacre.*

THE Presbytery of Donegal was erected by the Synod of Philadelphia in May, 1732. The following is the record: "It being understood by the Committee of Overtures that an erection of a new Presbytery in Lancaster county should be appointed by the Synod, it it was voted by a great majority that Masters Anderson, Thomson, Boyd, Orr and Bertram be members of a Presbytery by the name of Donegal Presbytery."

Of these men it may be briefly said: The Rev. James Anderson was a native of Scotland, and was ordained by the Presbytery of Irvine in that country, November 17, 1708. In August, 1727, he was installed pastor of Donegal church by the Presbytery of New Castle.

The Rev. Adam Boyd came from Ireland as a licentiate, in 1724, and on the 13th of October, the same year, was ordained and installed pastor of the churches of Octorara and Pequae by the Presbytery of New Castle.

The Rev. John Thomson was pastor of the church of Middle Octorara at the time of the erection of the Presbytery of Donegal, having been installed there in the fall of 1730. He had come from Ireland in 1715, and had been settled for a number of years as pastor of the church of Lewes, Del.

The Rev. William Orr was received as a student from Ireland by the Presbytery of New Castle, and was licensed in 1730. After this, and before the erection of the Presbytery of Donegal, Mr. Orr was ordained and installed pastor of the church of Nottingham.

The Rev. William Bertram, who came from Ireland, presented his credentials to the Synod of Philadelphia on the 20th

of September, 1732, and the same day, together with the above named ministers, was assigned to the Presbytery of Donegal, erected a few hours after his reception.

The territory covered by the Presbytery was Lancaster county. Lancaster county had been erected three years before (1729), and the boundaries fixed were as follows: "All and singular the lands within the Province of Pennsylvania lying to the northward of Octorara creek and to the westward of a line of marked trees, running from the north branch of said Octorara creek northwardly to the river Schuylkill, be created into a county, and the same is hereby created into a county, named and from henceforth to be called Lancaster county."

Thus it will be seen that the Presbytery of Donegal embraced the entire State of Pennsylvania with the exception of a few counties in the eastern part. Under her fostering care was also taken, in a short time, a large part of the States of Maryland and Virginia.

At the time of the formation of the Presbytery there were no regularly organized churches in that part of it which afterwards formed the Presbytery of Carlisle. There were, however, two congregations—Derry and Paxton—in which the people had associated themselves together for the worship and service of God. It is probable that they (or at least Derry congregation) had enjoyed preaching services with some degree of regularity from 1725 onward. The Rev. James Anderson, who, as we have seen, was installed pastor of "Dunngall" (Donegal,) church in August, 1727, gave every fifth Sabbath to the people of Swatara from September, 1729, until Mr. Bertram was called to Derry and Paxton in 1732.*

By the "people of Swatara" (the name of the creek flowing near by,) is meant the people of Derry. Mr. Anderson presided at the meetings of Derry and Paxton congregations when the calls were made out for Mr. Bertram. But at this time these churches had no ruling elders to perform the duties of that office among themselves, or to represent them in Presbytery. In Presbytery their wants and wishes were made

* Webster, His. Pres. Ch. p. 331.

known by commissioners appointed for that purpose, and recognized as such. At the first meeting of Presbytery, held at Donegal, October 11, 1732, there were present such representatives from Derry and Paxton, viz: "George Remick and others." They were there "to require an answer to their call given to Rev. Wm. Bertram at Philadelphia, where the Presbytery of New Castle met, producing their subscriptions for his support, which subscriptions were attested by Mr. Anderson."

THE DERRY CHURCH, BUILT IN 1756.

This call was accepted by Mr. Bertram. And at an adjourned meeting of Presbytery, held at Swatara (Derry) November 15, 1732, when Mr. Bertram was installed pastor of the churches, "Paxton congregation recommended four, and Derry eight persons, whom Presbytery appointed to assist Mr. Bertram in congregational affairs until the election of a formal session." This election took place the next year and the ordination and installation occurred in September, 1733. *

With a rapidly growing population, homogeneous alike as to nationality and religion, the establishment of preaching points and the formation of new congregations went forward with

* Records of Presb.

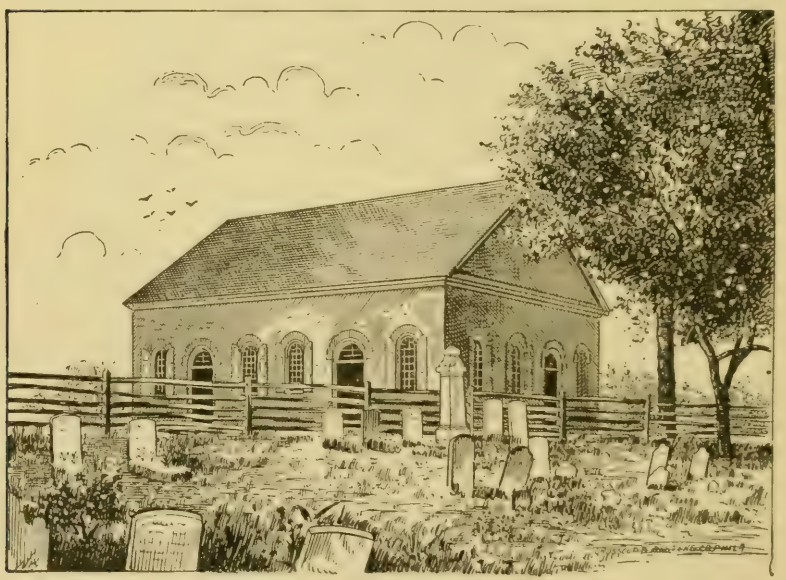
wonderful rapidity. In most instances it is extremely difficult to fix the exact date at which the organization proper of these churches took place. The facts of people being banded together for church purposes, of their sending "supplications" to Presbytery for supplies, and even of extending a call to a minister to become their pastor, do not of themselves (as we have seen in the case of Derry and Paxton) afford conclusive evidence that they were organized in our acceptation of the word, *i. e.*, having a bench of regularly ordained ruling elders.

It is only in rare cases that mention is made of the election and ordination of elders and the regular organization of churches. Therefore, in very many instances, we can only reach a proximate, or more properly, an estimated date.

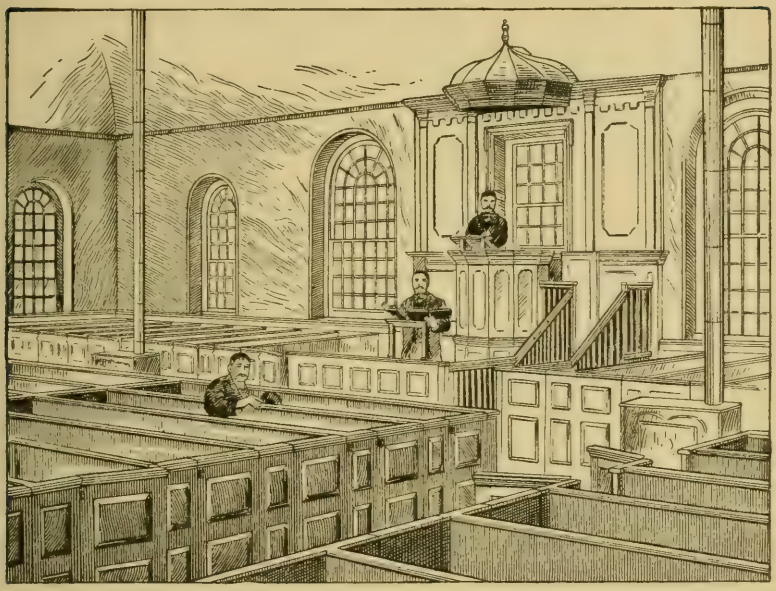
The following churches were organized prior to the Old and New Side Division of 1741. To the east of the Susquehanna —In 1733 Derry and Paxton; in 1736 Manada, afterwards known as Hanover, and Conewago. The Conewago church here mentioned is often confounded with the Great Conewago church at Hunterstown, Adams county. It was located on or near the Little Conewago creek not far from Middletown, and it is sometimes mentioned in the records of Presbytery, as "Conewago, this side of the river," Rev. Samuel Black was its first pastor. He was never pastor of the Great Conewago church, as is erroneously stated by Rev. Richard Webster in his history of the Presbyterian Church, and by others after him.

Turning to the territory west of the Susquehanna, we find that Presbytery here organized ten churches in the same period. At its meeting, October 16, 1734, it "ordered Mr. Alexander Creaghead," son of Rev. Thomas Creaghead, who had just been licensed, "to supply over the river two or three Sabbaths in November." At the April meeting of 1735 a supplication from the "settlement over the river, desiring supplies, was presented; and Presbytery appointed Mr. Alexander Creaghead to supply said people the next two Sabbaths, and Mr. Thomson also was appointed to supply at least two Sabbaths before the next meeting of Presbytery." At the meeting of June 10th, the same year, Rev. Wm. Bertram was ordered "to supply the people over the river two Sabbaths and

to give them timous warning thereof." Thus far no mention is made of any particular locality. But at the meeting of Presbytery, September, 1735, "the people over the river" are also called "the people of the Conodoguinnet." These are the "people of Pennsborough," spoken of a little farther on in the minutes, and may mean Lower Pennsborough (Silver-Spring) or Upper Pennsborough (near Carlisle). At each of the places it is now claimed that the "people over the river" were their ancestors; and doubtless they were. Without pretending to settle the question of priority, we date the organization of both these churches (Lower and Upper Pennsborough, now Silver Spring and Carlisle,) in 1736. In 1737, Hopewell (Big Spring), East Conococheague (Greencastle), and Falling Springs (Chambersburg.) In 1738, Upper West Conococheague (Mercersburg). In 1739, Rocky Spring and Upper Hopewell (Middle Spring). And in 1740, Upper Marsh Creek (Gettysburg) and Great Conewago. Thus in a period of nine years were organized fourteen churches, all of which are still in existence, except Hanover and Conewago.



CHURCH OF ROCKY SPRING, BUILT IN 1794.



ROCKY SPRING, INTERIOR.

As a rule, the churches were located about ten miles apart, and Presbytery claimed and exercised the right of fixing the boundary lines between them, and saying to the people on one side, you shall worship there; and to those on the other side, you shall worship here. In establishing the dividing lines, Presbytery often sent committees to "perambulate" the territory and take testimony as to the character of the roads and the number and circumstances of the families to be accommodated. And if the people were disposed to be rebellious, as sometimes they were, they were given to understand that Presbytery was vested with authority. There are instances on record where it declined permission to call a pastor (*e. g.*, Hopewell, in the case of the Rev. Thomas Creaghead, 1737), or even appoint supplies to preach (as in the case of Limestone Ridge, Perry county, years after the above). The distance people had to go to church, the two long sermons, the intermission and the lunch, afford sufficient reason for locating nearly all the earlier houses of worship at or near springs or

streams of fresh water. Thus we have Derry; Paxton (the spring now closed), Lower Pennsborough, at Silvers' Spring; Upper Pennsborough, at the Meeting House Springs, a mile and a half from Carlisle: Big Spring: Middle Spring; Rocky Spring; Falling Spring: Upper West Conococheague, at the beautiful spring where the "White church" stood, some two miles East of Mercersburg; Lower West Conococheague, out at Welsh Run; Upper and Lower churches in Path Valley; Upper and Centre churches, in Perry county: East Conococheague and Upper and Lower Marsh Creek.

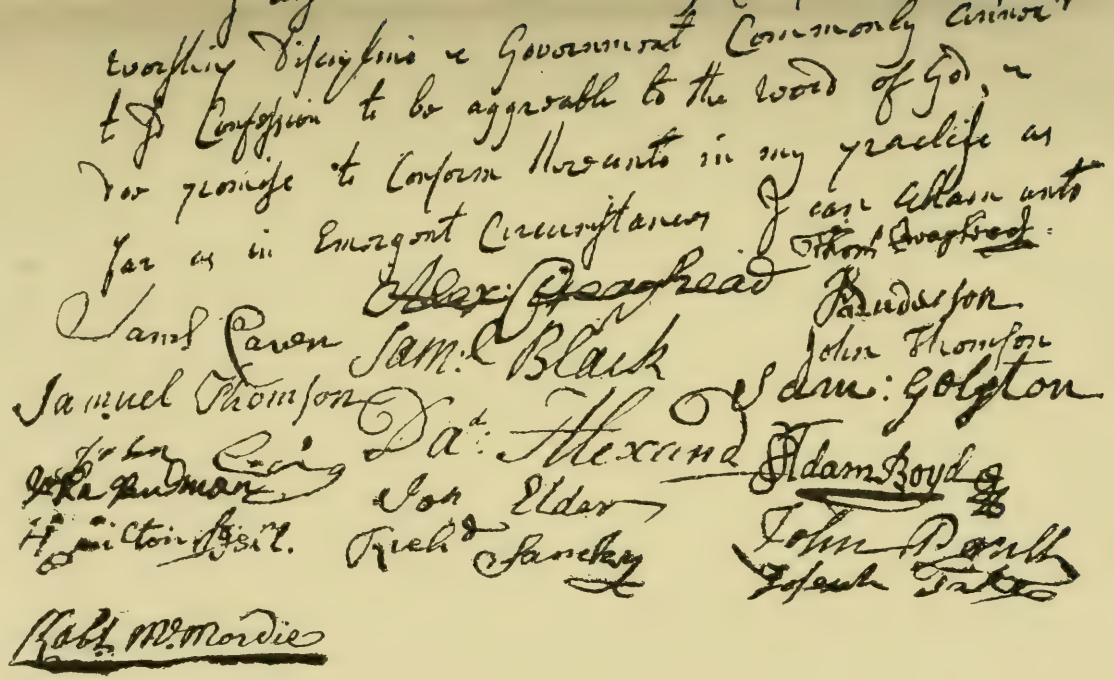
In these early days much attention seems to have been given to visitations to the churches. These visitations were not made by committees as now, but by the Presbytery as a whole. The pastor of the church where the visitation was made was appointed to preach on these occasions upon a text previously assigned, and Presbytery passed judgment on his discourse. After this, inquiry was made as to the fidelity of pastor, elders and people. To relieve of all embarrassment and secure the most accurate information possible, each party was interrogated separately in regard to the other two, who, during the investigation, were in turn requested to retire from the house. If wrong doings or shortcomings were found to exist, the guilty or delinquent party was dealt with as the case might seem to demand.

As we have seen, the years which immediately followed the organization of the Presbytery, and preceded the schism which occurred in 1741, dividing the Church into Old and New Side, were years in which congregations were multiplied, and the growth of Presbyterianism in this region was unparalleled. Not less than eleven churches were organized in what are now the counties of Dauphin, Cumberland, Adams and Franklin; and in other instances assemblies of worshippers were collected, looking to organization in the future. But they were years, also, in which sprang up misunderstandings, fierce controversies and bitter strife, in which frequently brethren of the same Synod, of the same Presbytery, and of the same neighborhood were arrayed against each other.

The questions entering into these unhappy controversies

A Formula wherein to subscribe & adopt the Westminster
Confession of Faith & Catechesms

I having seriously read & perused the Westminster Confess
& Catechisms doe declare in ye sight of God & all his people
that I doe believe & am fully perswaded yt so far as I can
discern & understand said Confession & Catechisms they are in all
things agreeable to ye word of God taking yt in ye plain
obvious sense & meaning of ye words; & accordingly I doe
acknowledge them as the Confession of my faith, & doe
promise through divine assistance for ever to adhere



FACSIMILE OF "FORMULA, &C.," PREFACING THE FIRST VOL. OF THE WRITTEN RECORDS OF THE PRESBYTERY OF DONEGAL.

were not questions affecting the doctrines or polity of the Church. In Synod, all accepted the "Adopting Act" of 1729, and were loyal to the standards of the Church. True, it was opposed by Jonathan Dickinson, one of the greatest and best men of his day. Dr. Hodge remarks: "It is obvious from the nature of his objections that he belongs to the small class of persons opposed to all creeds of human composition." His own language is: "A subscription to any human composure as the test of our orthodoxy is to make it the standard of our faith, and thereby to give it the honor due only to the word of God."*

But with the document explanatory of the Synod's measure attached to it, all the ministers of the Synod then present, except one who declared himself "not prepared," subscribed to the act—President Dickinson among the rest. In the Presbytery of Donegal all accepted and adhered with equal fidelity to the "Formula wherein to subscribe and adopt the Westminster Confession of Faith and Catchism," which prefaces the first volume of its records; and which reads as follows: "I, having seriously read and perused the Westminster Confession and Catechism, do declare in the sight of God and all here present, that I do believe and am fully persuaded that, so far as I can discern and understand said Confession and Catechisms, they are in all things agreeable to the Word of God, taking them in the plain and obvious sense and meaning of the words; and, accordingly, I do acknowledge them as the confession of my faith, and do promise, through divine assistance, forever to adhere thereto.

"I also believe the Directory for the Exercise of Worship, Discipline and Government, commonly connected to said Confession, to be agreeable to the Word of God, and do promise to conform thereunto in my practice, as far as in emergent circumstances I can attain unto."

To this "Formula"—ironclad, we may say, in its character—are subscribed the names of Alexander Creaghead and David Alexander—two of the most zealous of the New Side party—

* Hodge, Hist. Pres. Ch. 1, p. 171.

as well as those of John Thomson and John Elder, and other staunch, uncompromising Old Side men.

And, after the division had virtually taken place by the exclusion of the Presbytery of New Brunswick from the Synod in 1741, that Presbytery adopted the following: "We think it fit unanimously to declare, that we adhere as closely and fully to the Westminster Confession of Faith and Catechisms and Directory, as the Synod of Philadelphia to any of their public acts."*

This, it should be observed, included not only the "Adopting Act" of 1729, but also the thorough-going "Declaration" of 1736, in which the Synod declared its adherence "to the Westminster Confession of Faith, Catechisms and Directory, without the least variation or alteration, and without any regard to the distinctions" in the adopting act between essential and non-essential articles. † We then see that it was not on questions in any way affecting the doctrines and polity of the Church that this schism occurred.

Whence, then, the unhappy controversy which resulted so disastrously?

It seems to have come almost without observation, and to have had its origin in the state of the church and the community, and the needs of both.

1. The low state of piety in the church, amounting to little more than orthodox faith and dead formalism. Nor was this confined to this particular section of country. For, says Dr. Increase Mather, in 1721, "There is a grievous decay of piety in the land, and a leaving of first love; and the beauties of holiness are not to be seen as once they were."

2. The inadequate supply of ministers to meet the demands of the times. These demands were: (a) *More* men to push into the opening fields, and minister to the rapidly-increasing number of flocks. (b) *Spiritually-minded*, earnest, consecrated men to rouse the people from their state of spiritual lethargy, and lift them to a higher plane of experimental, practical Godliness.

* Hodge, Hist. 1, p. 195.
† Hodge, 1, p. 197.

3. The demand for the maintenance at the same time of the old high standard of literary and theological attainment in the men who should be brought forward to meet these wants.

Dr. Archibald Alexander says: "The first Presbyterian ministers in this country were nearly all men of liberal education. Some had received their education in the universities of Scotland; some in Ireland and others at one of the New England colleges. And, though there existed such a destitution of ministers in this new country, they never thought of introducing any man into the ministry who had not received a college or university education, except in very extraordinary cases, of which, I believe, we have but one instance in the early history of the Presbyterian Church."*

Under these circumstances the Log College had its origin, and the question of a candidate for the ministry being required to present a diploma from some university or college, or of a thorough examination by the Synod being accepted in lieu of this, began to be earnestly discussed.

This was really the entering wedge of division. When there was no small agitation in the church courts over this and other questions connected with the induction of young men to the gospel ministry, the great revival of the last centuary dawned upon the church. The importance of adopting and using proper means for promoting and fostering it was felt by all. Hence the Synod, in session September, 1733, took the following action, *nem con:* "To use some proper means to revive the declining power of Godliness, the Synod earnestly recommend it to all our ministers and members to take particular care about ministerial visiting of families, and press family and secret worship, according to the Westminster Directory, and that they also recommend it to every Presbytery, at proper seasons to inquire concerning the diligence of each of their members in such particulars."† Presbyteries took like action.

But there were those who favored the adoption of other and extraordinary methods to meet the exigency.

Prominent among the admirers and friends of Whitefield

* Log College.
† Records of Pres. Ch.

and the advocates of the new methods, which were coming into vogue in connection with the revival, were the originators of the "Log College," its friends and patrons and graduates This served to widen the breach and deepen the chasm.

When the Presbytery of New Brunswick withdrew, the "Log College" men, who were not already in it, met with it as correspondents. They ranked among the recognized leaders of the New Side and New Measure party.

In view of the extraordinary methods employed, and the extraordinary manifestations which attended their use, Dr. Briggs, in his "American Presbyterianism," terms and treats the entire movement of that day as "Methodist." And so it really was. The brethren of the New Side division were as truly *Calvinistic* or *Presbyterian* Methodists as were the followers of the Wesleys, Episcopal Methodists, and were no less entitled to the name.

During this controversy things were done on both sides which were unbrotherly and discourteous. Bitter, harsh, unchristian utterances escaped the lips of good men on both sides. Enough was said and done to fill the hearts of all with deep regret in after days, and of some, with profoundest sorrow.

The full history of the period belongs to the church at large. But we have felt constrained to say thus much, because of the manner in which the Presbytery of Donegal was affected.

Both before and after the accomplishment of the division, the Presbytery was made to suffer as perhaps no other Presbytery suffered. When the division came, two of its members withdrew from the Synod and met as corresponding members with the Presbytery of New Brunswick, viz: Alexander Creaghead and David Alexander. All the other members signed the Protestation, which was the immediate occasion of the withdrawal of the Presbytery of New Brunswick; viz: John Thomson, Richard Sanckey, John Elder, John Craig, Samuel Caven, Samuel Thomson and Andrew Boyd.*

With these latter brethren, Creaghead and Alexander declined to meet in Presbytery, "because," as they said, "candidates were licensed and ordained after superficial examination

* Records Pres. Ch. p. 158.

and while giving no evidence of not being enemies of heart religion."*

The Rev. Alexander Creaghead did not remain long in the Presbytery of New Brunswick, with which he identified himself, because it refused to adopt the "Solemn League and Covenant." But turning from this he addressed the Reformed Presbytery of Scotland, declaring his adherence to their views and methods, and soliciting help from them. This was granted; and Mr. Creaghead was instrumental in founding the Reformed Presbyterian Church in America. Thus he became the author of further division.†

He organized several churches of the Reformed Presbyterian principles in the vicinity of Middle Octorara. In 1751 he and some of his people turned from the Reformed Presbytery of Scotland to the Anti-Burger Synod of the Associate Presbyterian Church of Scotland, but the Reformed Presbytery were not disposed to abandon their adherents in America, and they sent over John Culbertson, in 1751, to take charge of their flock in Pennsylvania. Culbertson labored at Middle Octorara until his death, March 10, 1791.‡

The first Presbytery of the Reformed Presbyterian Church in this country, however, was not organized till 1774. "In the spring of 1773, William Brown, of Paxton, was sent to Ireland to procure two ministers, and was specially instructed to get, if possible, the Rev. Matthew Lind, pastor of the Covenanter congregation of Aghadowey, near Colraine, in Londondary county. Alexander Dobbin, specially licensed and ordained for the purpose, accompanied him. These two and the Rev. John Culbertson, above mentioned, organized, in 1774, the "Reformed Presbytery of America."

Mr. Lind became pastor of the congregation of Paxton (Reformed Presbyterian). This congregation came in possession of the church which had been built and occupied by the New Side portion of Paxton Presbyterian congregation under Rev. John Roan, who died in 1775. We hear it sometimes referred

* Webster, p. 160.

† Briggs, American Presbyterianism, pp. 274, 275. Webster's Hist. of Pres. Ch. p. 435.

‡ Webster, Briggs.

to now as the Matthew Lind church. It was located about two miles east of the present Paxton Presbyterian Church. No trace of the church building has been visible for many years. The grave-yard alone remains to mark the spot.

The division of Old and New Side was not confined to the ministers. Few indeed were the congregations in our bounds in which there was not divided sentiment; and in most of them actual estrangement and separation took place.

After the death of Mr. Bertram, Derry called the Rev. John Roan, of the New Side; and Mr. Elder's church at Paxton split, and the New Side portion erected the house of worship above referred to, and had Mr. Roan for their pastor. On the other hand, the Old Side portion of the Derry congregation had their place of meeting on the west side of the Swatara, and Mr. Elder, of Paxton, preached to them. These divisions continued till shortly after Mr. Roan's death, in the fall of 1775, when the reunited congregations of these churches became one charge under Rev. John Elder. This union continued unbroken till the resignation of Rev. A. D. Mitchell in 1874. In June, 1887, it was restored, under the pastoral care of Rev. Albert B. Williamson.

At the meeting of Presbytery, which was held in Upper Path Valley church in October, 1775, Mr. Hogg (Hoge) was appointed to supply at Paxton and Derry* (*i. e.*, Mr. Roan's portion of these congregations). Mr. Elder justly had the reputation of resisting and resenting any thing which had even the appearance of encroachment on his territory or his rights. Whether Mr. Hogg may have been guilty of any indiscretion while filling the appointment of Presbytery we know not. At all events he was not favorably regarded by Mr. Elder. And tradition has it, that at the next meeting of Presbytery he complained of having been annoyed by the rooting around of a Hogg that had been turned into his field.†

Upper Pennsborough was divided, and a portion of it was formed into a separate congregation, worshiping in the town of Carlisle, and seeking supplies from the New Side Presbytery

*Records, Oct., 1775, p. 222.

† Dr. DeWitt, in Sprague's Annals.

of New Castle. The congregations of Big Spring, Middle Spring and Rocky Spring, in opposition to the wishes of the Presbytery, called Rev. John Blair, of the New Side, who divided his labors equally between these churches, retaining his connection with the New Side Presbytery of New Castle. At East Conecocheague the congregation was divided, a portion worshiping under a tent for a time. The division was not healed till after the resignation, in 1799, of Mr. McPherrin (who had been pastor of the New Side portion from 1774), and the resignation the following year of Mr. Lang (who had been pastor of the Old Side portion from 1767). In 1803 the two congregations became united under the care of Rev. Robert Kennedy, who, at that time, was installed pastor of the united congregations of East Conocochague and Lower West Conocochague. The latter to-day bears his name.

WELSH RUN CHURCH, BUILT IN 1774, TORN DOWN IN 1871.

In the period extending from 1741 to 1758 there were three churches organized on distinctly New Side basis—Lower West Conococheague, afterwards known as Welsh Run, now as Robert Kennedy Memorial, in 1741: Lower Marsh Creek and Round Hill in 1748. These were the only churches organized during the separation. It was a time of contention and strife and division, not of aggression and upbuilding. And yet we must not say this without qualification. For the records show that as early as 1742, and at a time when contention ran high, Presbytery was sending its members, in response to earnest calls, as far south as the "head waters of the Shenandoah and James Rivers."* In November, 1742, it ordained Mr. Hindman "*sine titulo*" in order that he might go and preach to the people in the "back parts of Virginia," and administer the sacraments as there might be occasion. The need of more ministers was greatly felt—the distracted state of the church deterring young men from entering the ministry.

The volume of Presbyterial records covering almost half this period was lost many years ago, having been loaned to some one, it is said, in Virginia, who failed to return it. Hence we cannot tell from that source what transpired during that time or what was the attitude of the Presbytery, as such, upon the subject of the reunion of the two Synods, which was then agitated.

On the 29th of May, 1758, "the plan of union was agreed upon between the Synods of Philadelphia (Old Side) and New York (New Side), both bodies being in session at that time in Philadelphia." Of the plan of union, it has been said: "This noble declaration is for our church what the Declaration of Independence is for our country. It is a promulgation of first principles—a setting forth of our faith, order and religion as an answer to those who question it. It is a foundation of our ecclesiastical compact, the bond of union."† This declaration was unanimously adopted, and every member of the united Synod set his hand to this testimony in behalf of truth, order and evangelical religion. Under the plan of union the Pres-

* Records (Copy) p. 397.
† Hodge, in Webster, p. 271.

bytery of Donegal was left unchanged for the present. There were no representatives of the Presbytery present at the meeting of the Synod of 1759. Webster intimates that they may have been absent with a hope of securing a continuance of their body as it was, for it was wholly Old Side, and consisted of Revs. Samuel Thomson, John Elder, Richard Sanckey, John Steel, Joseph Tate and Robert McMordie.* But if this was their hope, it met with disappointment. For the Synod added one Old Side (Samson Smith) and three New Side men (R. Smith, John Roan and John Hoge) to their number.

A fourth New Side man, the Rev. George Duffield, was already preaching to the New Side portion of Upper Pennsborough church at Carlisle. Of his own accord he had taken his letter of dismission from the Presbytery of New Castle and had united with the Presbytery of Donegal prior to the meeting of the latter body in April, 1759; for we find his name on the roll of present members at the opening of that meeting. The date of his reception is doubtless given in the lost volume of Records. Calls from the churches at Carlisle and Big Spring were placed in his hands at the meeting of Presbytery, August 21, 1759. These having been accepted, he was installed by a committee of Presbytery on the third Wednesday of the following month.

After the reunion an unsuccessful effort was made to bring the two congregations at Carlisle—under Mr. Steel and Mr. Duffield—into closer relations to each other. At its meeting in May, 1759, an "application was made to the Synod of New York and Philadelphia, by Messrs. Duffield and Elder, for advice, both to Mr. Steel and Mr. Duffield's congregations, whether they shall erect two meeting houses in Carlisle, or only one." To this the following reply was made: "The Synod are grieved that there should be a spirit of animosity still subsisting amongst the people, and would be far from encouraging any steps that would tend to perpetuate a divided state; and, therefore, do warmly recommend to the people of both congregations to fall upon healing measures, and lay a plan for the erection of one house only, and enjoin it upon

* *Ibid*, p. 274.

Messrs. Steel and Duffield to unite their counsel and use their influence to bring about a cordial agreement."

This wholesome advice was not taken, but each congregation erected its own house of worship. After they became vacant by the removal of Mr. Duffield and the death of Mr. Steel, they were sometimes distinguished as the First and Second churches of Carlisle.* They remained separate until 1785, when Rev. Robert Davidson, D. D., became pastor of the united congregations. He was a man who possessed those traits of character which enabled him to bring and hold together and mold into one these discordant elements. From the inscription on his tombstone, in the old cemetery at Carlisle, we copy the following:

> "In Memory of Robert Davidson, D. D.,
> A blessed peace maker.
> As a pastor, winning and affectionate.
> The flock over which he watched for 20 years revered
> and loved him."†

In accordance with the foregoing arrangement of Synod the Presbytery of Donegal was composed of seven Old Side men—Messrs. Thompson, Elder, Sanckey, Steel, Tate, McMordie and Sampson Smith; and four New Side men—Messrs. Roan, Hoge, R. Smith and Duffield. Shortly after the union, Monaghan church, at Dillsburg, was organized.

This arrangement by no means gave satisfaction to the old members of the Presbytery. Differences of opinion became very marked, and party lines were drawn during the trial of Rev. Sampson Smith in 1762, and subsequently in the licensing of William Edmeston. Another subject of controversy was, permitting an elder of Mr. Steel's branch of Pennsborough church, who had not been ordained, to sit in Presbytery.

* Records, April, 1781.

† In this same sacred enclosure rest the remains of Revs. John Steel, Dr. Nisbet, Dr. Robert Davidson, Jr., Dr. Daniel McKinley and Mervin E. Johnston.

INDIAN TROUBLES.

The latter part of the period covered by this chapter was one of great disturbance and danger to the inhabitants of the frontier by reason of the French and Indian war, closely followed by what is known in history as the Conspiracy of Pontiac. For about ten years there was but little security to either property or life; and the settlers, unprotected by the government, were constantly kept on the alert. In Pennsylvania the Scotch-Irish Presbyterians were the frontiersmen of the day. In placing them there the authorities did not assign as a reason that they designed to have them as a wall of defense between the savages of the forest and the peace-loving Quakers and phlegmatic Germans further east. But such they were in fact. And historians of that and subsequent times, in sifting the motives, have, with wonderful unanimity, found here a potent reason for the discrimination shown against the Scotch-Irish in assigning places of settlement. As above shown, they were dispossessed of fertile lands further east, already occupied by them; special inducements were held out to them to remove to the region skirting the North or Kittochtinny mountains, and instructions were given the land agents not to sell to them except in these frontier districts. These orders were made imperative in 1750, about which time no small degree of unrest and discontent began to be manifested by the Indians. If such was the design of the authorities, their choice of men for these posts of peril could have fallen on no better. For these pioneers of civil and religious liberty were men of fortitude and firmness. For God and his law they had a profound reverence. The face of human foe, whether white or red, they feared not. They were men of sterling worth, possessed of domestic and social and public virtues, such as have since shone in many a descendant. They were just, kind, humane. But when driven to it, they met their savage foe on his own terms, and waged with him a war the most fierce and relentless. They well knew there was a stern necessity for this. The character of the enemy and his methods of warfare had to be understood and accepted. The youthful Colonel Washington knew this; General Braddock would not be persuaded of it. Hence the disasters

of "Braddock's Field." Perhaps no class of men has been less understood and worse maligned than have been these God-fearing heroic Scotch-Irish Presbyterians, by a class of historians who lack the keen discrimination, the love of truth and justice, and the unbiased judgment which characterize the true historian.

When the cloud of the French and Indian war, which had been gathering for years, burst, it fell (in 1755) on them with indescribable fury, carrying everywhere destruction, desolation, death. Owing to their location they were almost exclusively the sufferers in the State of Pennsylvania. Dr. Alexander T. McGill says: "The rich and beautiful Cumberland Valley became the bloodiest battle ground we have ever had since the beginning of our American civilization. There the Scotch-Irish Presbyterians had been suffered to pour their stream of immigration, in order that they might stand guardsmen for the nation through nearly the whole of a century."* Few indeed were the churches or communities then found in the bounds of our present Presbytery that escaped.

Adam Hoops, in a letter to the secretary of the province, dated Conococheague, November 2, 1755, says: "On Saturday an express came from Peters township that the inhabitants of Great Cove (about McConnellsburg) were all murdered or taken captives, and their houses and barns were all in flames." At the date of the above writing the savages had already crossed the mountains and commenced the work of devastation and death in the settlements of Upper and Lower West Conococheague and East Conococheague. The Rev. John Steel was then pastor of the churches of Upper West Conococheague (Mercersburg) and East Conococheague (Greencastle). He was a man of great intrepidity. He quickly called the men of his congregations together and organized them into a company. He was chosen their commander, and afterwards received his commission as captain from the provincial government. Captain Steel was wont to go into his pulpit armed and ready for any emergency. On one occasion intelligence was received in the midst of his sermon that a family not far distant had been murdered. The

* Centennial Historical Discourse, 1876.

services were immediately brought to a close, and the reverend captain at the head of the men of his congregation, who also had their arms with them, made hot pursuit of the savages. Both these congregations were virtually broken up; and Mr. Steel did not resume his labors there, but settled at Carlisle as pastor of the Old Side branch of the church.

The people of Lower West Conococheague congregation fared no better, and their "meeting house" was burned by the Indians about 1760.

At the first approach of the Indians, and when these sad scenes were being enacted in the Great Cove and about Mercersburg and Welsh Run and Greencastle, "the people of Path Valley were all gathered into a small fort, and, according to the best accounts, were safe." So wrote Adam Hoops to the secretary of the province in November, 1755. Subsequently they were driven from their homes a number of times and compelled to seek shelter in the government forts at Loudon and Shippensburg, and sometimes to flee even further.

In like manner the people in Perry county who subsequently composed the congregations of Upper, Centre and Limestone Ridge, under the Rev. John Linn, and of Dick's Gap and Sherman's Creek in the eastern part of the county, suffered by the arrows, the tomahawk and the scalping-knife of the skulking foe. They had rude fortifications of their own construction; but in times of general incursions of the hostile Indians these did not suffice for protection, and they were compelled to flee to the government fort at Carlisle.

What has been said in regard to churches and communities west of the Kittochtinny mountains and about East and West Conococheague may with, equal truth, be said in regard to the entire Cumberland Valley and the region immediately east of the Susquehanna river, bordering on the Kittochtinny mountains.

The congregations of Rocky Spring, Middle Spring and Big Spring which were under the pastoral care of the Rev. John Blair at the outbreak of the French and Indian war, were frequently harassed and dispersed by the incursions of the Indians—the women and children huddled into the fortifications

at Shippensburg and Carlisle, and the men protecting, as best they could, their homes, or joining in pursuit of the fleeing foe. In this way was Mr. Blair driven from his field of labor in the autumn of 1755 or in 1756. In 1757 he became the successor of his brother Samuel as pastor of Fagg's Manor church.

At Carlisle the alarm was great, caused not so much by actual attacks of the enemy as by the frequent arrival of refugees and the rumors of Indian atrocity elsewhere. "So horrible was the style of savage warfare that the report of several massacres and capturings of some settlers beyond the river and the mountains and in the coves (in 1754–5) was enough to drive the large portion of the inhabitants of this valley from their homes."* "During the five years (1753–1758) in which the people had been subject to such pain and such hardships, many of them had been slain on their military expeditions, and many more had fallen victims to disease and exposure. It was of course impossible to maintain public worship with regularity, especially without the presence of a regular pastor for nearly ten years (1749–1758)."* "The settlers of Cumberland county were at this critical period a living breast-work against the savage foe. At the same time their supply of provisions was liable to failure. It could neither be obtained from over the river nor with any certainty from their own fields. It was almost impossible to cultivate their farms, where each solitary laborer was likely to be shot or carried into captivity; and where the crops were more than usually abundant, they were frequently left to rot on the ground or they were burned with the barns. Every precaution within the power of such men was taken. All able-bodied men were organized into companies, which met together at stated times and on preconcerted signals. Both Presbyterian ministers (Steel and Duffield) were captains of such companies, and were once or twice called to go on expeditions up the river and over the mountains."†

A like wail of distress comes from Paxton and Hanover congregations, to the east of the Susquehanna. Under date of

* Hist. First Pres. Ch. Carlisle, Dr. Wing, pp. 60, 64.
† Hist. First Pres. Ch. Carlisle, p. 62, Dr. Wing.

November 9, 1755 (one week after Mr. Hoops' letter was written from Mercersburg), the Rev. John Elder, pastor of Paxton church, wrote to Mr. Peters in regard to the neglect of the authorities to afford protection, and the consequent peril to the people on the frontier. He says, "We remonstrate and petition from time to time, yet to no purpose; so that we seem to be given up into the hands of a merciless enemy. There have been within these few weeks upwards of forty of his Majesty's subjects massacred on the frontiers of this and Cumberland counties (then including Franklin and Perry), besides a great many carried into captivity. * * * What may be the end of these things God only knows; but I really fear that unless vigorous methods are speedily used, we, in these back settlements, will unavoidably fall a sacrifice, and this part of the province be lost."

It may be added, what the government failed to do, Mr. Elder and the men of Hanover, Paxton and Derry congregations did—they organized into companies and prepared to defend their families, their homes and their lives to the full extent of their ability. When needful, "vigorous methods" were resorted to. Mr. Elder was the brave and skilful commander of these volunteers (known in history as the "Paxton Boys," or "Paxton Rangers,") having the rank and title of colonel, bearing his commission from the provincial government. But with all these precautions the people of these congregations were great sufferers, as shown by reports like the following, which were made to the authorities:

May 16, 1757—11 killed at Paxton.

August 19, 1759—14 from Mr. Sanckey's congregation (Hanover) killed.

Latter part of October, same year, several families in Hanover township murdered, and several houses burned.

October 17th—Four inhabitants near Hunter's Fort (near Rockville) were killed.

Chambers, in his tribute to the Scotch-Irish, eloquently and impressively portrays, in a general way, the state of affairs in the territory covered by our Presbytery, when he says: "The war was allowed to fall on the defenseless inhabitants of this

(Cumberland) valley and other settlements, in all the horrors of savage cruelty. Families were surprised in their dwellings, and every member murdered and scalped: their houses and buildings burned, and their cattle destroyed. The men organized themselves into companies, with their own small supply of arms and amunition, to pursue the enemy, who were generally successful in their rapid retreat to the mountains and wilderness. This barbarous warfare was continued for about seven or more years against the inhabitants of this valley, who were left in a great measure to their own resources and bravery for the defense of their country against these cruel and powerful enemies. The forts provided in the Cumberland Valley by the government, at Carlisle, Shippensburg and Loudon, garrisoned, each with about seventy men, afforded little or no protection. So repeated were the massacres in Cumberland Valley and the regions west of it, for years, that three-fourths of the inhabitants sought shelter and safety in the eastern part of Lancaster and York counties. The men often returned to occupy some dwelling that escaped the torch of the savage, and co-operate with others to watch and resist the Indians, whose mode of warfare was secrecy and surprise, murder of the defenseless and a hasty retreat. The number of white inhabitants slain, scalped or carried into captivity, was great. The whole region was one of dessolation and blood; every neighborhood had its victims. The Indian warriors estimated that in the first years of this war they killed fifty whites for one Indian that was killed; and in after years, when the white inhabitants better understood their warfare they still killed ten whites for one of their nation killed by the white inhabitants. This great disproportion arose from the slaughter by the Indians of women and children for whose scalps the French allies rewarded them liberally."

To this we add a short extract from Gordon's History of Pennsylvania, in which we have depicted, in thrilling words, the distress of these settlers: "Incessent anxiety pervaded every family; their slumbers were broken by the yell of demons, or by the dread of an attack, scarce less horrid than an actual attack. The ground was plowed, the seed sown and

the harvest gathered under the fear of the tomahawk and rifle. Scarcely any out-door labor was safely executed unless protected by arms in the hands of the laborers or by regular troops. Women visiting their sick neighbors were shot or captured; children, driving home cattle from the fields, were killed and scalped; whilst the enemy, dastardly as well as cruel, shrunk from any equality of force."*

Various attemps were made to conciliate the Indians and secure peace and safety. They promised to be successful. The people for a time settled down in fancied security. It was only fancied, and sad disappointment was not far remote. A secret and wide-spread conspiracy was formed among the Indians, known as the "Conspiracy of Pontiac." The aim was, by one simultaneous blow, to take the English forts and wipe out of existence the English settlements. The attempt to execute this conspiracy was made in the summer of 1763.

The attack on the inhabitants through this entire region must have been appalling. Gordon says: "The whole country west of Shippensburg became the prey of the fierce barbarians. They set fire to houses, barns, corn, hay and everything that was combustible. The wretched inhabitants, whom they surprised at night, at their meals, or in the labor of the fields, were massacred with the utmost cruelty and barbarity; and those who fled were scarcely more happy, overwhelmed by sorrow, without shelter or means of transportation, their tardy flight was impeded by fainting women and weeping children. The inhabitants of Shippensburg and Carlisle—now become the barrier towns—opened their hearts and houses to their afflicted brethren. In the towns every stable and hovel was crowded with miserable refugees, who, having lost their houses, their cattle and their harvest, were reduced from independence and happiness to beggary and despair. The streets were filled with people, the men distracted by grief for their losses and the desire for revenge, more poignantly excited by the disconsolate females and bereaved children who wailed around them."

It was during one of these incursions by the savages that

* P. 383.

they brutally murdered a school teacher, Mr. Brown, and all his scholars except one, near Greencastle. The boy (Archibald McCullough) who escaped, did not owe his life to the clemency of the perpetrators of this barbarious deed. He was left by them scalped and supposed to be dead. They belonged to the same party who nine years before had carried off the McCullough boys from the neighborhood of Mercersburg and had dashed out the brains of the younger of them because he was unable to keep up on their journeys.

"Like murders and bloody cruelties were inflicted at the same time, by the barbarous enemy, on the inhabitants of the Kittochtinny east of the Susquehanna. Amongst them the inhabitants of the township of Paxton, east of where Harrisburg is, in the county of Dauphin, had been sorely afflicted." After years of peril and suffering, from which no relief came at the hands of the public authorities, the pastor of Hanover church, the Rev. Richard Sanckey, and many of his congregation had left their homes and emigrated to Virginia. This occurred in the fall of 1759. But greater perils and greater sufferings than they had experienced were in store for those who remained. The pitiless storm of savage fury was now descending on their devoted heads, and still no response came to their earnest appeals for relief or aid. Judge Chambers goes on to say: "The inhabitants in this district, who had suffered from this inhuman war, were exasperated to excess against the Indians, as a treacherous enemy, on whose stipulations no confidence could be placed, and who were to be intimidated only by a chastisement that would be an example and terror. Under the influence of these feelings, at a time of great alarm and excitement, attention was directed to the parts of the Delaware and Six Nation tribes on Conestoga manor, who, according to Gordon, 'refused to join their brethren in arms, professed affection for the colonists and avowed their determination to remain neutral. That neutrality was denied, and of part of them was very doubtful. Many outrages were committed in consequence, as was generally believed, of the information and advice they gave to the invaders; and some murders were

perpetrated which the public voice ascribed to a party under the protection of the Moravian Brethren."*

Conestoga Massacre.

At a time and under circumstances such as these, the Indians located at Conestoga—twenty in number—were massacred by a party of the Paxton Boys, of whom mention has already been made. This act was then, and ever since has been variously regarded. On the one hand, there have been those who have viewed, and, in unmeasured terms, have denounced it as most atrocious. On the other, there have not been wanting those who have regarded and defended it, if not as a righteous, at least as a needful thing, not only warranted, but demanded by the circumstances of the case.

The simple facts of this sad tragedy, briefly told, are these: On the night of the 14th of December, 1763, the Indian village at Conestoga was attacked, and all who were there found were put to death, regardless of sex or age. There were but six—the balance having been absent that night. The agents of the government placed the remainder of the Indians in the workhouse (or jail) at Lancaster for security. On the 27th of December, about thirty of the Paxton Boys "made their appearance in Lancaster, went to the prison, forced the doors, and murdered all the Indians found within its walls, regardless of their supplications and protestations of innocence. The number thus murdered was fourteen."

No attempt to defend or save the Indians appears to have been made by the authorities, or by the citizens of Lancaster, then numbering about two thousand.

Looking at this deed from our day and with sympathies justly enlisted in behalf of the greatly wronged aborigines of the country, there would be, among fair-minded persons, but one judgment and one voice—namely, that of unqualified condemnation,—*provided we regarded it disconnected from the time, and the facts and circumstances of the the time, in which it was perpetrated.* But would this be just?

* Chambers—Tribute, etc., p. 72. Gordon, p. 404.

Failing to take the latter into account, and hence failing to possess the comprehensive and discriminating view of the truly unbiased mind, a certain class of historians, with their following, have done and are now doing great injustice to a set of noble men; who, wrought to the highest pitch of indignation by the barbarity of the savages on the war-path and the *deceit and treachery of their friends and allies at Conestoga*, and driven to despair by the apathy of the provincial government and its refusal to afford any relief, were guilty of a deed, of which they had not otherwise been capable.

The last, and perhaps most dishonest, uncalled for and unjust assault made upon these Scotch-Irish pioneers, and over them on the ministry, the church and christianity itself, has been by the author of the Life of Benjamin Franklin, in the American Men of Letters Series. That we may not be chargeable with misrepresentation we here quote him at some length. Concerning the Indians to whom had been assigned lands on the manor of Conestoga, he says: "At Conestoga they became the most harmless and innocent of men; put off paint and feathers; put on hats and clothes; adopted English habits, English names, English speech, and learned to make, for a living, baskets and brooms. But, to the Scotch-Irish of Lancaster, they were still Indians, and Indians were, in their eyes, men accursed of God. They were the Canaanites of the New World. The command laid on Joshua of old was binding still. It was the duty of every follower of the crucified Lord to drive out the heathen from the land. Threats were made, sermons were preached, hand-bills were spread about, till what was elsewhere a war of defense became in Lancaster a religious crusade. Alarmed at what was going on about them, the Indians at Bethlehem and Nazareth cried out for protection, were taken to an island in the Delaware, and sent thence under military escort to the borders of New York. But the Conestoga Indians, numbering about twenty—men, women and children, all told,—had stayed on the manor, and it was on them that, one night in December, 1763, a band of fanatics from Donegal and Paxton, made a descent. No more than six of the Indians were at home, and these were murdered in cold

blood. Horrified at such barbarity, the authorities of Lancaster gathered the remnant of the tribe into the work-house. Even there they were not safe, and one hundred brutes from Paxton and Donegal broke open the work-house and massacred the fourteen Indians there confined, and rode away, declaring their next attack would be on Province Island."* He charges "every Presbyterian minister, every Episcopal parson and not a few of the Society of Friends with having lauded the foul deed of the Paxton Boys, as an act acceptable to God." And again: "The Presbyterians and Episcopalians openly approved the massacre and wrote in defense of it."†

In the above quotations Mr. McMaster is guilty of gross misrepresentation. He says of these Indians at Conestoga that they became "the most harmless and innocent of men." Over against this assertion we place the well-attested fact that they entertained and harbored hostile Indians, who were taking the lives and burning the property of the people of Paxton and Hanover. This was understood by men like John Harris, the father of the founder of Harrisburg, and the Rev. John Elder, pastor of Paxton and Derry churches. None had better opportunity of knowing than they; and there were none whose testimony was worthy of greater credence than theirs. Mr. Harris wrote to the Governor of the province: "The Indians here (at Conestoga) I hope your Honor will cause to be removed to some place, as I don't like their company. I have this day cut holes in my house, and am determined to hold out to the last extremity." The "company" referred to were the hostile Indians entertained by the Conestogas. The Rev. John Elder wrote to the Governor, under date of September 13, 1763: "I suggest to you the propriety of immediate removal of the Indians of Conestoga and placing a garrison in their room. In case this is done, I pledge myself for the future security of the frontier."

Again, Mr. McMaster charges upon ministers and christian people, preaching sermons, making threats and thus working up the sentiment that it was the duty of the followers of the

* McMaster's Benjamin Franklin, pp. 173, 174.
† *Ib.* pp. 178, 179.

Crucified One to drive out the heathen from the land. Over against this we put the simple facts, that the Rev. John Elder, who was pastor of part of the Paxton Boys and colonel of the regiment they composed, "frequently visited the Indians at Conestoga, Pequehan and Big Island, and represented the wrong they were doing to the whites by admitting *stranger Indians* among them—conduct which made them suspected of treachery." And when the attack was about to be made on the Conestoga village by a party of the Paxton Boys, he put forth his strongest endeavors to prevent it. In like manner he endeavored to dissuade from making the attack upon the workhouse at Lancaster on December 27th, led by Captain Lazarus Stewart. But in vain. The rangers felt that without this, the end they had in view would not be attained; and hence they went "contrary to the will of their good pastor," as they term him. After the deed had been perpetrated, Mr. Elder wrote Governor Penn, under date of January 27, 1764: "The storm which had been so long gathering has at length exploded. Had the government removed the Indians from Conestoga, which had frequently been urged without success, this painful catastrophy might have been avoided. What could I do with men heated to madness? All that I could do was done; I expostulated; but life and reason were set at defiance. And yet the men in private life are virtuous and respectable—not cruel, but mild and merciful. The time will arrive when each palliating circumstance will be calmly weighed. This deed, magnified into the blackest of crimes shall be considered as one of those youthful ebullitions of wrath caused by momentary excitement to which human infirmity is subject."

The above letter shows the unfairness also of Mr. McMaster's assertion—for it is nothing less—that "every Presbyterian minister lauded the foul deed of the Paxton Boys as an act acceptable to God." They did not approve and laud it, in *itself considered.* They did not, however, close their eyes to the facts of the case, as has Mr. McMaster. They were honest men. And as candid and honest men they were constrained to regard this massacre in connection with the incidents of the French and Indian war and the Conspiracy of Pontiac, and the

suffering and loss of life and property which these people had experienced thereby. They could not close their eyes to the fact that the savage and murderous enemies of these Paxton and Hanover people were *even at this time* entertained and harbored by these Indians at Conestoga manor; and that there were a hundred more Indians of like character with them who were kept and made to fare sumptuously at the public expense whilst these brave men were protecting the frontier at fearful self-denial and sacrifice and peril. Nor could they be oblivious to the fact that the government had again and again been vainly applied to to remove the cause of complaint and of danger. Hence, when the crisis came, and when, under the feeling that the problem of securing, peace and quiet and safety *must* be solved, these intrepid Paxton Boys undertook its solution by "eliminating" the "*known* quantity" and thus effectually disposing of the lurking, skulking "*unknown*," fair-minded men could not pass sentence of unqualified condemnation on a deed which had otherwise been regarded as truly atrocious. The Rev. John Elder could not do it, as we have seen. The Rev. Dr. John Ewing, a man of learning and piety and purity of character, could not do it. In writing to Joseph Reed of Philadelphia, then in London, who was subsequently a member of the Executive Council, an adjutant general in the Revolutionary army and a member of Congress, Dr. Ewing says: "The provincial government never fails to continue matters in such a manner as to afford little or no assistance to the poor distressed frontiers; while our public money is lavishly squandered away in supporting a number of savages, who have been murdering and scalping us for many years past. This has urged some desperate young men, who have lost their nearest relatives by these very Indians, to cut off about twenty Indians that lived near Lancaster, who had, during the war, carried on constant intercourse with our other enemies. * * * Few but Quakers think that the Lancaster Indians have suffered anything but their just desert."* I may add, thus also have thought the historians Rupp, Gordon, Day, Charles Miner (styled the "Impartial Historian,) and many others.

* Life of Joseph Reed, vol. 1, p. 34.

After the lapse of a century, when the passions and prejudices that would be likely to warp men's judgments had all passed away, the Hon. George Chambers, a learned and able jurist and an honorable, devout christian man, after a careful weighing of all the facts and circumstances of the case, expresses himself as follows: "The murder of the Conestoga Indians, with its extenuation is a stain upon the annals of Pennsylvania. It was a tragedy performed by a few men under the impulse of feelings excited at the time by the mangled bodies of wives and children on the frontier, from the hands of Indians, in which the Conestoga Indians, if not active participants, were believed to be aiders and abettors." "Humanity revolts at deeds so cruel and barbarous as those just recited, only becoming a savage enemy. Cruel as war is in its mildest forms, it becomes doubly cruel when waged with savages. Their barbarous murder of women, infancy and age induces in their more intellectual and civilized enemies, revenge and retaliation. It is considered by authorities on national law, that such severities and retaliation, with a ferocious and savage enemy, are legitimate warfare, that by such retaliation they may be brought to a sense of the laws of humanity. It is considered, that by such retaliation only can Indian barbarities be encountered, and they intimidated."*

We think the time has fully arrived when, in the language of the Rev. John Elder in letter above given, "Each palliating circumstance should be calmly weighed." If this be done we can find no justification or even excuse for Mr. McMaster's calling these Paxton Boys "*brutes*," or attempting to heap opprobrium on the church and ministers of our Lord Jesus Christ. He ought not at the expense of truth and justice have undertaken to show the superiority of Benjamin Franklin and a skeptical philosophy to the ministry and religion of the Divine Redeemer. Let all be said that can be said respecting Franklin as patriot, Statesman, philanthropist. *He merits it all.* But in order to his exaltation there is no occasion that the character of others, many of them his peers in every regard, should be malinged and blackened. Not only here, but else

* Tribute to Principles, etc., of Irish and Scotch-Irish settlers, pp. 81, 73.

where in his work, is the true animus of the author made very evident. In the end, "his violent dealing shall come down upon his own pate;" and the virtues and excellencies of the men whom he terms "brutes" will not be overlooked, whilst their mistakes and their misdeeds will not be forgotten. We had much rather accept the estimate placed upon their character by Mr. Elder, who knew them well, not only as fearless soldiers belonging to his command, but knew them personally as men—many of them belonging to his own congregation, others to the contiguous congregations of Hanover and Derry. His testimony is: "The men, in private life, are virtuous and respectable; not cruel, but mild and merciful."

CHAPTER III.

The Presbytery of Carlisle of 1765–1766.

The Presbytery of Donegal disbanded, and the Presbyteries of Carlisle and Lancaster erected instead.— Work done by the Presbytery of Carlisle.—The Presbytery of Donegal restored.

THE controversies between the Old and New Side elements in the Presbytery of Donegal resulted in a majority of the members asking Synod in 1765, either that Presbytery be divided, or that the members added of late years be ordered to return whence they came. An appeal was also brought in by the minority against the vote of Presbytery authorizing this petition to Synod.*

The foregoing petition was denied, and the following action was taken: "The Synod having maturely considered the situation of affairs in the Presbytery of Donegal, agree to erect the members of the Presbytery that live on the western side of the river Susquehanna, together with the Rev. Andrew Bay, then pastor of the church of Deer Creek, into a new Presbytery by the name of the Presbytery of Carlisle; and appoint that their first meeting be held at Philadelphia the 23d day of May, 1765, and the remaining members are hereby annexed to the Presbytery of New Castle."† To the body thus formed from members of the late Presbyteries of New Castle and Donegal, was given the name of the Presbytery of Lancaster.‡

By this action of Synod the Presbytery of Donegal ceased to exist; but only for a time. After entering in its records the proceedings of its last meeting (held in Philadelphia during the sessions of Synod, May 18, 1765), the clerk, Rev. George Duffield, who, very likely, was not a heart-broken mourner, appended the following "obituary:" "Here endeth the Book of the Records of Donegal Presbytery—the venerable, aged

* Records of Pres. Ch. p. 347.
† *Ib.* p. 348.
‡ *Ib.* p. 350.

matron having expired in an apoplectic fit before the next appointed time of the meeting of her sons." (Records of 1765, p. 153.)

It proved, however, not to have been an apoplectic fit resulting in death, but a clear case of catalepsy, from which the "venerable matron" awoke to full consciousness and vigorous life a year later.

This new arrangement did not give satisfaction to many of those interested. The very day after its adoption by Synod, "Rev. Messrs. Tate, Elder, Steel, Samson Smith, McMordie and Beard brought in a paper signifying that it was difficult to acquiesce in the regulations of yesterday, respecting the alteration made in the Presbytery of Donegal, because they apprehend that no relief of their grievances is thereby afforded;" * * * "that their rights were infringed," and that a Presbytery, "respectable, and of long standing, was thereby abolished."*

Nor did the arrangement give entire satisfaction to those who composed the new Presbytery of Carlisle. This was shown especially by a number of members absenting themselves from the meetings. Revs. John Steel and Samuel Thomson never attended. They did not wish to be associated with the New Side element of the Presbytery. Their hearts were with the Old Side men east of the river, who had been put into the Presbytery of Lancaster. Thus there was very marked dissatisfaction in both these new Presbyteries.

The following year (1766) the Rev. Messrs. Tate and Beard made a motion for a review of the previous year's minutes respecting the new-modeling of the late New Castle and Donegal Presbyteries.

Under the consideration of this general motion it was first moved to reverse the action of last year, "with this limitation—that the Carlisle Presbytery should be continued in their present state." Lost. It was then moved that Donegal Presbytery, as it existed before last Synod (those members excepted who were set off to Carlisle Presbytery), be erected into a Presbytery under the name of Donegal. Lost. Another ex-

* Records Pres. Ch. p. 349.

pedient proposed was to unite the brethren east of the Susquehanna to the Second Presbytery of Philadelphia, which also was defeated by a large majority.

So great was the dissatisfaction of Messrs. Tate and Beard with these proceedings, that they handed in to Synod a paper, in which they say: "We find ourselves obliged to declare to this Reverend Synod that we cannot submit to them; that we hereby decline all authority and jurisdiction of this body, and that no judgment or determination thereof shall bind us, or affect our persons or ministry, until these differences of sentiment be removed by better light, and satisfactory means be found to reconcile and unite us with this reverend body again."*

The day following this one of stormy debates and unsatisfactory votes, the Rev. Richard Treat brought in an overture, "As a good expedient for the peace of this body and the satisfaction of the brethren complaining, viz: That the late Presbytery of Donegal be restored to their former state, as before the last Synod, with the members settled within their bounds since that time."

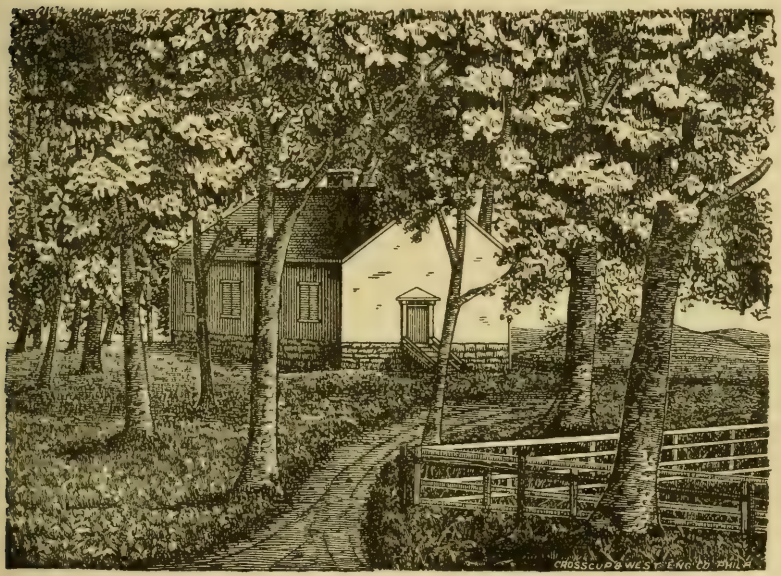
The Synod agreed to this overture, and accordingly revived and restored the Presbytery of Donegal, and appointed that their first meeting be held in Carlisle on the fourth Tuesday of June, 1766.†

Thus terminated the career of the first Presbytery of Carlisle. It was short, but full of earnest work for the Master. During the one year of its existence there were organized, by committees of its appointment, the churches of Upper and Lower Path Valley, Tom's Creek, Piney Creek and, most likely Centre, Upper and Dick's Gap, in Perry county.

It appointed a committee to determine the location of churches in Perry county. It introduced two rules which have a place among the "standing rules" of our Presbytery to-day, viz: The one requiring annual reports from congregations as to payment of pastors' salaries; and the other requiring pastors and stated supplies to report annually as to fidelity

* Records Pres. Ch. pp. 356–358.
† *Ib.* p. 359.

in pastoral visiting, catechising, etc., out of which grew our "Narrative of the State of Religion." It placed in the hands of Mr. Cooper a call from Middle Spring, and on the 21st of November, 1765, ordained and installed him pastor of that



CENTRE CHURCH, BUILT IN 1850.

church. It also ordained and installed Mr. Slemons pastor of Lower Marsh Creek church.

Her career, though brief, proved her worthy her honorable parentage, and not unworthy the obituary which graces the last page of her records: "Here endeth the book of the records of Carlisle Presbytery, which was born the 22d of May, 1765; arrived to the vigorous exercise of rational powers the day following; continued in perfect health, leading a quiet, peaceful, inoffensive and yet active life, until May 28th, 1766; at which time a design was formed against her, and the next day put into execution, when she peaceably expired, without complaint or groan. Of her may be said, she was born without original sin, lived without allowed actual transgression, and died without Presbyterial guilt." This and the previous obit-

uary were, of course, extra Presbyterial! Hence, on afterthought, they were erased or blurred by their author. But, by the painstaking of Rev. R. Mc Cachran, they were deciphered and restored sixty-five or seventy years after, during the time he was stated clerk of Presbytery.

CHAPTER IV.

Presbytery of Donegal.

From its Restoration in 1766 *to its Division into the Presbyteries of Carlisle and Baltimore in* 1786.—*The Revolutionary War.—Great extent of Territory covered by Presbytery.—Self-denying Labors.*

ONE might have supposed the action of Synod (1766), restoring the Presbytery of Donegal, would have brought about peace and harmony among the members of that distracted body. But such was not the case. The last clause in their restoring act was fatal to any such result. The act reads: "That the late Presbytery of Donegal be restored to their former state as before the last Synod." If it had stopped here, all might have been well But to this were added the words, "with the members settled within their bounds since that time." This last clause was the rock of offense. For in the time specified, the New Side element had gained Revs. Robert Cooper, of Middle Spring, and John Slemons, of Lower Marsh Creek. Hence the men who had overtured Synod, in 1765, for the division of the Presbytery, *or the return of the members who had lately been added, to the place whence they came*, wholly absented themselves from all the meetings of the reorganized Presbytery of Donegal; and proceeded to erect themselves into an independent Presbytery, taking the name of Donegal.

The restored Presbytery of Donegal informed Synod, at its meeting, 1767, that the dissatisfied brethren, viz: Messrs. Steel, Tate, Thomson, Samson Smith, McMordie, Elder and Beard, refused to meet with them, though duly notified; and that they have been informed that said dissatisfied brethren have proceeded to form themselves into a separate body, and have acted in a Presbyterial capacity ever since."* For instance, they ordained James Lang and installed him pastor of

* Records of Pres. Ch. p. 366.

East Conecocheague and Falling Springs churches. In 1769 Mr. Lang, at his own request, was received and enrolled as a member of Donegal Presbytery, in accordance with the terms granted by Synod.*

At the same time, "a letter was brought into the Synod, directed to the moderator, signed by the Rev. Messrs. John Elder and John Steel, as moderator and clerk of a Presbytery, which they call the Presbytery of Donegal, representing that they had been forced by sundry petitions, to apply to Synod to be erected into two Presbyteries, which petitions not having had desired success, they were laid under the disagreeable necessity of entering a declinature from the jurisdiction of the Synod." After a second reading, Synod decided that these brethren, having adopted the declinature, entered last year by Messrs. Tate and Beard, must not now be considered members of this body."†

When the Presbytery of Donegal met the 27th of June following, it caused the following record to be made in its minutes: "The Rev. Messrs. Elder, Steel, Thomson, Tate, McMordie, Samson Smith and Beard have been, by the Synod, declared to be no members of the body, and consequently are no longer members of this body." Thus they were cut off from both Synod and Presbytery.

In 1768, the matter was before Synod again. And after many propositions and much discussion, "for the sake of peace they authorized the Presbytery of Donegal to receive Messrs. Thomson and Lang; New Castle Presbytery to receive Messrs. Beard and S. Smith, and the Second Presbytery of Philadelphia to receive Messrs. Steel, Elder, Tate and McMordie, provided they apply for admission the first convenient opportunity."

Against this action protests were entered by various members. But they did not prevent the measures recommended going into effect.

Thus was terminated this unhappy conflict in the Presbytery of Donegal. It was protracted, having commenced several

*Records of Presbytery, p. 299.
† *Ib.* pp. 384-386. Webster His. Pres. Ch. pp. 277-278.

years before the division in 1741, and having continued fully ten years after the reunion in 1758. In the case of some congregations the division was not healed even then, but continued many years longer—even to the close of the century, as in the case of East Conecocheague. The conflict was at times bitter and even fierce. There can be no doubt personal feelings and prejudices entered at times into it. But the intensity of feeling and purpose, and the persistency with which it was carried on, are to be attributed mainly to honesty of conviction and characteristic Scotch-Irish obstinacy. It furnishes a striking illustration of how far even good men may go in the midst of heated controversy.

And yet we have in the case of some of the prominent actors in this controversy, a striking illustration of the profound respect and christian confidence which lay unseen behind it all. Upon the tombstone of Rev. John Roan, whose remains lie in the hallowed ground at old Derry church, is this inscription, said to have been written by his bitterest antagonist, Rev. John Elder:

"Beneath this stone
Are deposited the remains
Of an able and faithful,
Courageous and successful
Minister of Jesus Christ."

After this adjustment of Presbyteries by Synod, Donegal was composed of the following ministers:

John Roan, Derry, Paxton (New Side), and Mount Joy.
George Duffield, Carlisle and Big Spring.
Robert Cooper, Middle Spring.
John Slemons, Lower Marsh Creek.
James Lang, East Conococheague and Falling Spring.
Samuel Thomson, Great Conewago.
John Hoge, Opekon, Tuscarora and Cedar Creek, Va.
James Hunt, West Nottingham and Little Britain.*
John Strain, Slate Ridge.
Amos Thompson, W. C.

* Messrs. Hunt and Strain were set over to the Presbytery of Donegal, from the Presbytery of New Castle by Synod in 1763, and they and their churches were enrolled by Presbytery June 29th of the same year.
Records of Pres. Ch. p. 332.
Records Presbytery of Donegal, vol. 3, p. 83.

Period of the Revolutionary War.

The quiet and harmony in the church consequent on the adjustment made by Synod in 1766, were not much more than fairly felt, when communities, and indeed the whole country began to be agitated by those questions which preceded and led to the Revolutionary struggle. There existed but little love in the bosom of the Scotch-Irish Presbyterians of this region for Great Britain. The wrongs suffered by their fathers—nay, in many an instance by themselves—were of too recent date and too aggravated a character, not to be remembered.

Mention of the prominent part taken in the military and political movements of that day by the sons of Donegal Presbytery has been allotted to another on this occasion. We may here allude, however, to the part taken by some of her ministers in the struggle. Her two old military members—Revs. John Steel and John Elder,—now belonging to the Second Presbytery of Philadelphia, though still laboring in their old charges at Carlisle and Paxton, were quickly at the head of their companies and in the field. They still retained the ardor and fortitude which gained for them a high reputation during the Indian wars, though no longer possessing the physical vigor of those days. After the Declaration of Independence was signed "the company in the lead to leave Carlisle, in July, 1776, was that in command of the Rev. Capt. John Steel, the pastor of the congregation worshiping in or near Carlisle."* The Rev. John King, pastor of Upper West Conecocheague (Mercersburg); Rev. John Craighead, of Rocky Spring, Rev. Robert Cooper, of Middle Spring, and the Rev. George Duffield, of Carlisle, all wielded a powerful influence in sending men into the field and went with them as their chaplains. Mr. Craighead was also captain of a company made up from his congregation. It is said that at times there were but few (perhaps not more than three or four) of the pastors left at home.† In addition to the above, the Rev. Robert McMordie should be mentioned. At the time of the breaking

* Chambers' Tribute, p. 103.
† Chambers' Tribute and Dr. Wing's Historical Discourse, 1876.

out of the war he was without a pastoral charge and was residing near Gettysburg. Upon the recommendation of General St. Clair he was appointed chaplain to the First Pennsylvania Brigade. So highly were his services in this capacity appreciated that he received, besides other awards, four hundred acres of land in Jefferson county. In like manner the Rev. Amos Thompson, stated supply of the congregations of Gum Spring and Kittochton, in Loudon county, Virginia, was in the Continental service as chaplain.

The effects of war upon the church and religion may, as a rule, be regarded as disastrous. In the case of the Presbytery of Donegal, time of the Revolution, there was not an entire exception to the rule. Yet we think the picture sometimes presented of the prevailing state of religion and morality during that period is quite overdrawn. For evidence of this we turn to the Presbyterial Records. They show that amid all the excitement and distraction attendant on the war and the adjustment of political affairs after the war in connection with the framing of the Constitution and the establishment of the government, there was really but little, if any, abatement of interest in religion; and that there was no paralyzing of the activities of the church. In the "deep darkness" of that hour God's people were brought near to Him and led to confide in Him. In certain localities there may have been—no doubt were, as has been said—"the prevalence of religious indifference, and sympathy with French infidelity and general licentiousnesss." But it seems to us this cannot be regarded as a fair representation of the state of the case generally, throughout this Presbytery. An examination of the records impresses us to the contrary—nay, convinces us that the war of the Revolution was not half so disastrous to the church as the war which had raged within her own bosom before the Old and New Side rupture, and the strife which for years followed. The fall of 1740, just before the rupture, found the Presbytery with ten members. After a lapse of twenty-eight or twenty-nine years of splendid opportunity, with the whole region absolutely under its control and nothing to prevent its going in and occupying it, we find the Presbytery, in 1768, with only eight members. Add to these

the Revs. John Elder, John Steel and Robert McMordie (in our bounds, though members of the Presbytery of Philadelphia) and we have a total of eleven, an increase of one member. And, what was worse, we see churches everywhere, distracted, discordant, rent. Now, scan the eighteen years which follow—the years covering the period of the Revolutionary and military and political excitement and contest, and they will be found to stand out in wonderful contrast. At the expiration of this period, one-third shorter than the preceding one, the Presbytery (in the spring of 1786) consisted of twenty-five members. To these must be added Mr. McMordie and Mr. Elder, still sustaining the same presbyterial relations as above. Thus we have twenty-seven, an increase of sixteen. This was just before the formation of the Presbytery of Carlisle. In these eighteen years Presbytery licensed eighteen young men to preach the gospel; ordained seventeen to the full work of the ministry, and installed sixteen pastors. Moreover, "supplications for supplies" poured in at every meeting from near and far; and, in response to these, Presbytery sent of its members (before the formation of the Presbytery of Redstone in 1781) as far west as Pittsburgh and through all the region now covered by the Presbyteries of Huntingdon and Northumberland; and south into Maryland and Virginia, even to the very "back parts of the State," as the records have it.

The following list of places to which supplies were appointed at a single meeting (April, 1775,) will afford some idea of the extent of territory over which the care and labors of the Presbytery extended during the period of which we write. In the State of Pennsylvania: Hanover, Conewago, Tom's Creek, Shrewsbury, Kishacoquillas, Holliday's Mill, Shirley, Big Spring, Carlisle, Upper Sherman's Valley, Upper Tuscarora, Centre, Northumberland Town, Muncy, Buffalo Valley, Chanceford, Slate Ridge, Ligonier, Forks of Youghiagheny, Proctor's Tent, Lower Marsh Creek, Round Hill, Fort Littleton, Monaghan, Path Valley, Limestone Ridge, Upper Paxton, Penn's Valley, Bald Eagle, Warrior Run, Mahoning (Danville), Donegal, Jacob's Swamp, Laurel Hill, Squirrel Hill, Pittsburgh, Sewickley, Lower Tuscarora, Dick's Gap, Conne-

maugh, Long Run, James McKibben's, Bedford, Frankstown, Hart's Log, Shirtee; and in the State of Virginia: Cedar Creek, Elk Branch, Falling Waters, Augusta and the Mouth of Cheat.

The men to whom the appointments were given were, Rev. Messrs. Samuel Thomson, Amos Thompson, Cooper, Lang, Craighead, King, Vance, McPherrin, Linn, McKnight, McConnell, Slemons, Balch, McFarquhar—fourteen in all, or less than one-third the present membership of the Presbytery of Carlisle. These appointments covered a period of six months. In all there were one hundred and thirty-nine of them, *i. e.* they were for one hundred and thirty-nine Sabbaths at the different places. To Mr. Linn, who was a young man and a licentiate were given twenty-six. Mr. McFarquhar was appointed to supply the principal part of his time at Bedford, Frankstown and Hart's Log. Deducting these, there remained one hundred and ten appointments to be filled by the other twelve ministers—an average of a little over nine for each. Some of the places were hundreds of miles distant. The journeys had to be performed on horseback. Mountains had to be crossed by Indian trails or traders' paths, and rivers had to be forded.

Considering the period covered by this part of our history, we regard this as a truly wonderful record. It speaks of vitality, of consecration, of zeal, of labor that may well challenge our highest admiration, and lead us to ask, in these days of easy, quiet transit by railroad, and of ceiled mansions and of warm rooms and luxurious beds in which to find shelter and rest, what all this meant to the men of that day—what of exposure, what of toil and weariness, what of self-denial, of privation, of hardship!

The work which lay at the door of Presbytery was so great and the calls were so urgent that it courted and welcomed assistance from other Presbyteries. Thus, for instance, at the meeting held at Upper West Conococheague church near Mercersburg in June, two months after the meeting at which the foregoing appointments were made, "Mr. Cooper reported

the presence of Messrs. Phithean,* Hunter and Keith, licensed candidates under the care of the First Presbytery of Philadelphia, appointed by Synod to supply three months in the bounds of this Presbytery before the next meeting of Synod." Accordingly appointments were given them—Mr. Hunter's to the south, mostly in Virginia, Mr. Keith's west, at different points from Fort Littleton, in Fulton county, to Pittsburgh. For Mr. Phithean's the reader is referred to Mr. Linn's paper in this volume.

* We here spell the name as in the Records. The correct spelling is Fithian.

PART II.

PRESBYTERY OF CARLISLE.

CHAPTER I.

From its Erection in 1786 *to the Erection of the Presbytery of Huntingdon from part of its Territory in* 1795.

AT the meeting of the Synod of New York and Philadelphia in 1785, "An overture was brought in that, for the better management of the churches under our care, this Synod be divided into three Synods, and that a general Synod, or Assembly, be constituted out of the whole." Synod agreed to enter on the consideration of this overture on the first Friday after their next meeting.*

Accordingly, the subject was taken up at the appointed time the next year (1786), when it was decided by Synod that it was proper, "previous to the division of the Synod, to divide some of the Presbyteries, which are now too extensive in their limits, and to new-moddle some others, so as to render them more convenient than they are at present."

In accordance with this decision, the Presbytery of Donegal was divided into two Presbyteries, one of which was made to consist of Revs. John Slemons, James Hunt, Stephen Balch and Isaac Keith; with Rev. Dr. Patrick Allison, from the late Second Presbytery of Philadelphia, and the Rev. George Luckey, from the Presbytery of New Castle, to be known by the name of the Presbytery of Baltimore. * * * And the other to consist of Revs. Samuel Thomson, John Hoge, Hugh Magill, Robert Cooper, James Martin, James Lang, John Craighead, John King, Hugh Vance, Thomas McFerrin, John

* Records Pres. Ch. p. 513.

McKnight, Dr. Robert Davidson, John Black, Samuel Dougal, John Linn, David Beard, Samuel Waugh, Joseph Henderson, Matthew Stephens and James Johnston: with the Revs. John Elder and Robert McMordie, from the late Second Presbytery of Philadelphia, to be known by the name of the Presbytery of Carlisle, and to hold their first meeting agreeably to the adjournment of the late Presbytery of Donegal.*

The change thus brought about was not great. Four members of the Presbytery of Donegal with their charges were assigned to the new Presbytery of Baltimore, viz: Stephen B. Balch pastor of Georgetown church, John Slemons of Slate Ridge and Chanceford, James Hunt, then at Bladensburg, and Isaac S. Keith, of Alexandria, Va. The Rev. Colin McFarquhar and the church of Donegal were annexed to the Presbytery of New Castle. And the Revs. John Elder, pastor of Paxton and Derry, and Robert McMordie, without a charge, had a place given them again among their old brethren by being transferred from the Second Presbytery of Philadelphia (which now became extinct) to the Presbytery of Carlisle.

The following is the roll of churches under its care, as reported to Synod in 1788 and published in the minutes of the first General Assembly (in 1789).

CHARGES WITH PASTORS.

Paxton, Derry
Tuscarora, Cedar Spring.
Piney Creek, Md.
Middle Spring.
Falling Spring, East Conococheague.
Rocky Spring.
Upper West Conococheague.
Tuscarora, Cedar Creek, Va.
Lower East Conococheague, Lower West Conococheague.
Carlisle.
Upper Marsh Creek.
Path Valley, (Upper and Lower.)
Lower Marsh Creek, Tom's Creek, Md.
Sherman's Valley, (Upper, Centre and Limestone Ridge.)
East Pennsborough, Monaghan.
Bedford.
Great Conewago.
Derry, Wayne, on the Juniata.
Kishacoquillas.
Hart's Log, Shaver's Creek.
Big Spring.
Hanover.
Sunbury, Northumberland Town, Buffalo Valley.

* Records Pres. Ch. pp. 522, 523.

VACANT.

Yorktown, (York.)	Frankstown, (Hollidaysburg.)
Hagerstown, Md.	Penn's Valley.
Shepardstown, Va.	Chillisquaque.
Charlestown, Va.	Warrior's Run.
Falling Waters, Va.	Munsey.
Cool Spring, Va.	Lycoming.
Romney, Va.	Mahoning.
Patterson's Creek, Va.	Fishing Creek.
Great Cove.	Dick's Gap.
Great Aughwich.	Sherman's Creek.
Standing Stone, (Huntingdon.)	Upper Paxton—59.

The majority of these churches lay without the present bounds of the Presbytery of Carlisle, viz: eight in Virginia, three in Maryland and twenty-two in Pennsylvania—all but one in the present Presbyteries of Huntingdon and Northumberland.

By the foregoing it will be seen that the new Presbytery of Carlisle was substantially the old Presbytery of Donegal.

LOWER MARSH CREEK CHURCH, BUILT IN 1790.

It held its first meeting at Lower Marsh Creek church on Tuesday, October 17, 1786. This meeting took place four years before the present Lower Marsh Creek church was erected, and was held in the log "meeting house," of which mention has elsewhere been made. It stood on the bank of Lower Marsh Creek, two miles to the northeast of the present church. The Rev. D. D. Clark, D. D., for thirteen years pastor of the congregation, speaks of this "first house of worship" as having been "rude throughout, benches being used instead of pews."

We give below an extract from the recorded minutes of the first meeting. They are to be found in the same book with the Records of Donegal Presbytery, and upon the next page, following those of the April meeting of that body: "On Tuesday the 17th day of October, 1786, the Presbytery of Carlisle met, agreeably to the adjournment of the late Presbytery of Donegal, at the church in Lower Marsh Creek, U. P. P. S.* The Revs. John Hoge, Robert McMordie, Robert Cooper, James Lang, John Craighead, Hugh Vance, Dr. Robert Davidson, John Black, John McKnight, Samuel Waugh, John Linn and Joseph Henderson,—with Elders William McCrea, Robert Snodgrass, Robert McPherson, John Robinson and John Nisbet.

Absent—The Revs. Samuel Thomson, John Elder, Hugh Magill, James Martin, John King, Thomas McPherrin, Samuel Dougal, Matthew Stephens, David Bard (or Beard) and James Johnston. Mr. Craighead opened the Presbytery by a sermon on 2 Cor. 5:20, 'Now then we are ambassadors for Christ.'" The text afforded a fitting theme on which to address the members of the new Presbytery.

Then follows a record of the action of Synod, as given above, by which the Presbytery of Carlisle was formed, to which is added: "And whereas, they appointed that the Presbytery of Carlisle should meet agreeably to the adjournment of the late Presbytery of Donegal; therefore, according to this division and arrangement, this Presbytery have now met, and do now sit under the style and title of the Presbytery of Carlisle.

"Mr. Cooper is continued moderator, and Mr. Bard, form-

*U.P.P.S.—Ubi post preces sederunt, where after prayer they sat or were in session.

erly chosen clerk for the present year, being absent, Mr. Black is chosen clerk *pro tempore*."

It was substantially the old Presbytery. It continued its officers to the close of the year and took up its work just as though no change had taken place, carried out engagements made by it, heard and acted upon reports of committees appointed by it, and in every way showed its identity in all respects, except in name, and having lost that portion of its territory in the region of Baltimore and the District of Columbia.

During the nine years which intervened between the formation of the Presbytery in 1786, and the striking off of the Presbytery of Huntingdon, in 1795, there appear to have been but two churches organized in the bounds of the present Presbytery of Carlisle, viz: Great Cove (now McConnellsburg) and Harrisburg (Market Square). Very much of the aggressive work of Presbytery lay beyond its present bounds; to some extent in Maryland and Virginia, but mainly in what are now the Presbyteries of Huntingdon and Northumberland. Besides settling pastors over a number of churches, it, from time to time, sent supplies to not less than twenty-five churches and preaching points in what are now their bounds. These supplies preached to the people on Sabbath, visited them in their homes and catechised their children. In this the Presbytery showed an earnest and aggressive spirit. The labor was well bestowed. It was appreciated by the families living along the Juniata and Susquehanna, and by settlers in the beautiful and fertile valleys that run out to these streams, who were thus served with preaching and gathered into congregations. It brought forth visible fruit at the time. But, the fuller and richer fruitage is to be seen in the character and strength of Presbyterianism in those noble Presbyteries in after years and at the present time. It could not fail to be of interest to trace the work begun (in some instances by the Presbytery of Donegal) and carried forward in that region until it passed from under our care. But, with this general allusion, we must be content, leaving the history in detail to those Presbyteries. In another part of this work will be found interesting sketches

of early work done in the bounds of these Presbyteries, furnished by Hon. John B. Linn.

And, not content with doing the work which lay near at hand, the records show that as early as 1790, Presbytery ordered that "collections be taken up immediately in the congregations under their care, for the purpose of defraying the expense of missionaries into the frontier settlements." Thus did they show that for that day they possessed no small measure of the spirit which Christ inculcated when he commands: "Go ye," etc. To them, this broad land, into which the pioneer was pushing in every direction, was, so to speak, the world. The work of Protestant foreign missions, except in the case of the Moravian Church, can scarcely be said, as yet, to have had an existence. The London Missionary Society was not formed till the last year of the period now under consideration (1795.) All the mission work of a foreign character they knew anything about, was that undertaken and so successfully performed by their devoted countrymen. Elliott and Brainard, among the aborgines of this country.

During all these years of her early history in this country—years of contending with hardships and privations in opening up a new country for settlement; years of internal discord, years of peril and conflict with the Indians, and years of battling with the mother country for a name and a place amongst the nations of the earth—during all these years the Presbyterian Church was the friend and advocate and promoter of education.

As a rule, the school house was to be found hard by the church; and ofttimes parson and teacher were combined in the same person. The interest felt on this subject in our bounds was evinced by founding, in due time, Dickinson College, at Carlisle, and academies of a high grade at prominent points; such as Hagerstown, Chambersburg, Gettysburg and Shippensburg. So deeply did Presbytery feel interested in these schools that it appointed committees to visit them and to be present at and participate in the examination of students.

CHAPTER II.

Presbytery of Carlisle, 1795–1838.

Presbytery Divided by the Erection of the Presbytery of Huntingdon.—Ministers and Churches Remaining in the Presbytery.—Prayer Meetings recommended.—Churches Organized.—Interest in Benevolent Work of the Church.—Brief Sketches of Ministers of that Period.—Other Denominations Active in the same Territory.—Revival Season.—Trial of Rev. George Duffield.

NOT more than six years had elapsed from the formation of the Presbytery of Carlisle when the question of dividing it began to be agitated. The Synod of Philadelphia in the fall of 1792, "recommended the Presbytery to look into and consider the subject of a division of the Presbytery into two or more, and expressed the opinion that a division would be very proper and advantageous to the interests of Christ's kingdom."

In compliance with the foregoing recommendation of Synod, Presbytery—in session at York, August 29, 1793,—considered the matter and "suggested that it be divided into four Presbyteries, in the following manner, viz: "1. That the members settled in York county (then including Adams), viz: Mr. Black, Mr. Henderson, Mr. Paxton, Mr. McMordie and Mr. Jones be made a Presbytery, comprehending all that part of the present bounds of the Presbytery of Carlisle south of the South Mountain.

"2. That the members settled in Franklin county, viz: Mr. Lang, Mr. Craighead, Mr. King, Mr. McPherrin, together with Dr. Cooper, be constituted a Presbytery, to be called the Presbytery of Franklin, comprehending the bounds of said county, the county of Bedford (then including Fulton), Great and Little Aughwick in Huntingdon county, and Martinsburg and Tuscarora in Virginia.

"3. That the members to the east of Shippensburg, viz: Dr. Nisbet, Dr. Davidson, Mr. Linn, Mr. Waugh, Mr. Snodgrass and Mr. Wilson, be made a Presbytery, to be called the Presbytery of Carlisle, comprehending the bounds defined by the course of the Tuscarora mountains from the head of Path Valley to the Juniata river, and by the Juniata to its mouth; the North mountain on the north, the line of New Castle Presbytery on the east and York county on the south.

"4. That the members situated in Huntingdon, Mifflin (including Juniata) and Northumberland counties, viz: Mr. Hoge, Mr. Magill, Mr. Martin, Mr. Bard, Mr. Stephens, Mr. James Johnston, Mr. John Johnston, Mr. Morrison and Mr. Bryson, be made a Presbytery to be called the Presbytery of Huntingdon, comprehending the bounds of said counties, except as before defined to be in the bounds of the above mentioned Presbyteries."*

This action of Presbytery came before Synod at its meeting the fall of the same year. Synod referred the subject to the General Assembly of 1794; which body took action, dividing the Presbytery not into four, but into two Presbyteries. The record of the proceedings of the General Assembly relating to it is as follows: "An overture was laid before the Assembly through the Synod of Philadelphia, requesting a division of the Presbytery of Carlisle, whereupon,

"*Resolved*, That the said Presbytery (Carlisle) be divided into two Presbyteries by a line along the Juniata river from its mouth the top of Tuscarora mountain, thence along the Tuscarora mountain to the head of Path Valley, thence westwardly to the eastern boundary of the Presbytery of Redstone, so as to leave the congregation of Bedford to the south; that the ministers settled south of said line, viz: Mr. Snodgrass, Mr. Waugh, Mr. Linn, Dr. Nisbet, Dr. Davidson, Mr. Wilson, Dr. Cooper, Mr. Craighead, Dr. King, Mr. Lang, Mr. McPherrin, Mr. Paxton, Mr. Black, Mr. Henderson, Mr. McMordie and Mr. Jones, together with all those who have been, or shall be ordained or admitted, within the limits now prescribed for the Presbytery of Carlisle, since the last annual report from that Presbytery.

* Records of Pres. August, 1793, pp. 558, 559.

till the time when the said Presbytery shall be dissolved, shall be known by the name of the Presbytery of Carlisle, to hold its first meeting at Carlisle on the second Tuesday of April" (1795). Dr. Cooper was appointed to preach a sermon on the occasion, and the next senior member present to supply his place. And also that the ministers settled north of the aforesaid line, viz: Mr. Bard, Mr. John Johnston, Mr. Stephens, Mr. James Johnston, Mr. Magill, Mr. Martin, Mr. Bryson, Mr. Morrison and Mr. Hoge, together with all those who have been, or shall be ordained or received by the Presbytery of Carlisle within the limits prescribed for the Presbytery, till the time when the Presbytery of Carlisle shall be dissolved, shall be known by the name of the Presbytery of Huntingdon, to meet for the first time in Mr. Martin's church, in Penn's Valley, on the second Tuesday of April. Mr. Hoge was appointed to preach a sermon on that occasion, and to preside till a new moderator shall be chosen, and, in case of his absence, the senior member present to supply his place."*

Owing to the great extent of territory covered, the rapidly-increasing population and growing demands for ministerial labor, a division of the Presbytery was felt on all hands to be important. The foregoing, made by the General Assembly, was recognized as a good one. By it the Presbytery of Carlisle lost eight of its ministers and the larger part of its territory. But it was left with a large territory, embracing the present counties of Dauphin, York, Adams, Cumberland, Franklin, Fulton, Bedford and Perry (west of the Juniata), in the State of Pennsylvania, and the counties of Washington and Allegheny and part of Frederick, in the State of Maryland, and even extending into Virginia.

From the time the Presbytery of Huntingdon was Stricken off to the Old and New School Division, 1737–1838.

As constituted by the foregoing action of the General Assembly, the Presbytery of Carlisle "consisted of twenty ministers, (of whom sixteen only had pastoral charges,) viz: Rev. Dr.

* Min. Gen. Assem. 1794, p 89.

Charles Nisbet, president of Dickinson College; Rev. Dr. Robert Cooper, Middle Spring; Rev. Robert McMordie, without charge; Rev. James Lang, East Conococheague; Rev. John Craighead, Rocky Spring: Rev. Dr. John King, Upper West Conococheague; Rev. John Black, without charge; Rev. Dr. Robert Davidson, Carlisle; Rev. Thomas McPherrin, Lower, East and West Conococheague; Rev. Daniel Jones, without charge; Rev. Samuel Waugh, East Pennsborough and Monaghan; Rev. John Linn, Sherman's Valley (Upper, Centre and Limestone Ridge); Rev. Joseph Henderson, Great Conewago; Rev. Samuel Wilson, Big Spring; Rev. James Snodgrass, Hanover; Rev. Wm. Paxton, Lower Marsh Creek and Tom's Creek; Rev. Robert Cathcart, York and Hopewell; Rev. Nathaniel Snowden, Harrisburg, Paxton and Derry; Rev. John Boyd, Tuscarora and Falling Waters, Va.; Rev. David Denny, Path Valley (Upper and Lower). The following churches were vacant: Upper Marsh Creek (Gettysburg), Piny Creek, Bedford, Great Cove (McConellsburg), Williamsport, Md., and Mouth of Juniata (Duncannon)."* The last two were not at that date regularly organized.

At the first meeting—held at Carlisle, April 14, 1795—Presbytery resolved to take up the unfinished business of the old Presbytery as far as it related to their new bounds. In this way their work was carried forward without interruption. By the diminution of territory, they were able to bestow more care and labor on their churches and destitute fields. This they did by strictly guarding the doors to them by means of an efficient committee on credentials, by appointing supplies to all vacant churches and by doing evangelistic work in their own neighborhoods. They also made appointments for their own members to labor in the border territory between them and the Presbytery of Huntingdon. The latter was not jealous of this, but, on the contrary, handed over to it the care of the churches in Tuscarora Valley.

Preaching the word, family visitiation and careful catechetical instruction were the means mainly relied upon for promoting the church's growth and prosperity. But in addition to these,

* Min. Gen. Assem. 1795, p. 101.

another means of grace, which in later days has come to be regarded as of vital importance, began to be recognized. We refer to the weekly prayer-meeting. Here and there in various congregations were found men and women whose hearts God seemed specially to have touched. They were moved to seek communion with Him and with one another. They associated themselves in what were then termed "praying societies." They met for conference and prayer—especially for prayer. And thus, as in the days of Melachi, "they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon his name." As a result rich blessings descended on these "praying societies," and they became a great power for good. They proved the means of promoting deeper personal piety and leading to more earnest, active christian living. Then, too, were transgressors taught God's ways, and sinners were converted unto Him. Thus it has ever been in the church.

Presbytery became so impressed with the importance of this movement that in the spring of 1811 it took the following action: "The Presbytery, learning that 'praying societies' have of late been instituted in various places within our bounds; and with promising appearances of success; and highly approving such societies, as tending, under the Divine blessing, to promote the interests of vital religion, do RECOMMEND to all the congregations under their care to institute and encourage such societies as far as their circumstances may render the same practicable."*

We have not the means of ascertaining accurately the church's growth in membership prior to 1807. From that year onward reports were made to the General Assembly, not of the membership of the several churches, but of the aggregate membership of the churches in the Presbytery. Counting by decades, we have, in 1807, 1,852 communicants; in 1817, 2,143; in 1827, 3,807, and in 1837 (by counting non-reporting churches as reported in 1836) 4,620.

From the foregoing it will be seen that at the expiration of thirty years, from 1807, the communicant membership of the

* Records, 1811, p. 281.

churches was two-and-a-half times larger than it was at the beginning. But we cannot by this alone judge of what had been accomplished and of the church's real progress. The additions to the churches were undoubtedly much larger than the above would indicate. For during the latter half of this period there flowed a constant tide of emigration westward; and thus the churches were depleted.

During this time the number of churches was also greatly increased. The churches of Liverpool and New Buffalo were received from the Presbytery of Huntingdon. They added nothing to the strength of Presbytery, and in a few years ceased to exist. Three churches were received by the dissolution of the Second Presbytery of Philadelphia, (Associate Reformed before the union of 1822. but holding connection with the General Assembly until its dissolution—by its own action—in the winter of 1824–1825). These were Shippensburg, Hagerstown and Greencastle (known as the White Church). These churches formed a real accession to our branch of the Presbyterian family. A brief account of the above churches will be found elsewhere; as also of the following, which were organized by the Presbytery · Sherman's Creek, Mouth of Juniata, Middle Ridge, Cumberland and Williamsport, Md., Petersburg, Fayetteville, Dickinson, Landisburg, Buffalo, St. Thomas, Roxbury, Newburg, Loudon, Bloomfield, Second Church Carlisle and Green Hill, Waynesboro'. Within this time Wells' Valley also came to be recognized as an organized church.

This marked growth in the number of church organizations and in the membership of the churches affords evidence that earnest, aggressive work had been done and that the blessing of the great Head of the church had attended this work.

During the entire period of which we now write there had been a growing interest in such departments of work as then occupied the mind of the church. At its first meeting (1795), Presbytery issued instructions to the churches to lift collections to defray the expenses of missions, and recommended two of its members—Rev. Messrs. Henderson and McClean—as suitable persons to be appointed by the General Assembly to home missionary work. Thus, from the very start, it put

itself in the attitude of co-operation with the General Assembly, alike as to furnishing men and means. As a matter which we are well assured will be of deep interest, in connection with the centennial of the General Assembly, we here insert the action taken by that body at its first meeting after organization, in 1789, on the subject of Home Missions: "The committee appointed to devise measures to carry the mission to the frontiers into execution, made the following report, which was adopted, viz:

"*Resolved*, That each of the Synods be, and they are hereby, requested to recommend to the General Assembly, at their next meeting, two members, well qualified, to be employed in missions on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the religious state of those parts, and proposing the best means of establishing a gospel ministry among the people. And, in order to provide means for defraying the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries to have collections made during the present year in the several congregations under our care, and forwarded to Isaac Snowden, Esq., the treasurer of the General Assembly, with all convenient speed."*

In like manner, the Presbytery manifested very considerable interest in the education of young men for the ministry. It sought out and encouraged suitable young men, and afforded assistance when needed, and contributed, though moderately, to the General Assembly's educational fund. In the bounds of the Presbytery there were facilities of no low order for procuring a thorough classical education. There were the academies, of which mention has elsewhere been made; and there was in Carlisle, belonging to us, a literary institution which was the rival of Nassau Hall, at Princeton. From it went forth some of the most eminent men of their day, both in church and state. Dickinson College was virtually ours then, and might and should have continued to be ours. "In union there is strength." But there was division, and with it weakness, if nothing more, when it was permitted to pass out of our

* Min. Gen. Assembly, 1789, p. 10.

hands. Perhaps at no other period in the history of the church could the transfer have been made. Proverbially are Presbyterians "God's silly people."

In connection with the subject of education it may be of interest to note, that when, in 1811 and 1812, the question of locating the theological seminary of the church was discussed and decided, the claims of one of our prosperous towns were considered as well nigh rivaling those of Princeton. We refer to Chambersburg. Dr. Archibald Alexander says: "There was much diversity of opinion respecting the most eligible site for the institution. Between Princeton, N. J., and Chambersburg, Pa., the chief competition existed."* The geographical position, the character of the people, the excellence of educational institutions of a lower grade, and the strength and influence of the Presbytery, were all taken into account. There were not felt then, as now, the overshadowing influence and power of churches and Presbyteries in the great cities. In the whole church, Carlisle Presbytery then ranked second as to number of ministers on her roll and third as to number of communicants. And the weight and influence of her ministers did not arise alone from their number, but rather from their eminence for learning and ministerial worth. The meeting of the fourth General Assembly (1792) was held in Carlisle, and a member of the Presbytery of Carlisle—Dr. John King, of Mercersburg, was chosen its moderator. This was the first Assembly held outside the city of Philadelphia.

By the year which closes the period of which we now speak (1837) there remained but two of those whose names were enrolled at its commencement, forty-two years before, viz: Robert Cathcart and David Denny. Others had either been raised up upon the field, or called from abroad to fill their places, many of whom also had passed away by removal to other fields or by death.

We take pleasure in here introducing the brief pen pictures of some of them so graphically and gracefully drawn by Rev.

* Log College, p. 16, Princeton Edition, 1845.

Dr. Conway P. Wing in a historical address delivered ten years ago.*

"In the earlier portion of the period might still be seen the learned and witty Dr. Nisbet, whose premature death was so severe a blow to the institution over which he presided, Dickinson College; and his no less distinguished colleague, Dr. Davidson, whose smoothly flowing soul turned not only the Psalms but even the roughest geographical names into verse, whose ingenious inventions extended to complicated astronomical instruments as well as to children's playthings, whose advocacy of his country's rights and civil order more than once exposed him to popular violence, and whose gentle catholic spirit so calmed the elements of strife that the two congregations of Carlisle, long bitterly hostile, became harmoniously united under him. The institution over which these two men presided was for many years the rival of Nassau Hall in the honorable work of supplying the church and the state with her most distinguished men, and afterwards, under the presidency of Drs. Atwater (1809–'15), Mason (1821–'24), Neill and Howe went through a varied experience of success and decline, until, in 1832, its activity under Presbyterian influence was suspended. Some of the fathers of the former period still remained for a while to take part in the new era of progress. But gradually, in slow succession, came forward a new but equally eminent race of ministers. In Path Valley was David Denny, who, however, in 1800, was transferred to Falling Spring (Chambersburg), where he continued for thirty-eight years, manly, conservative, but candid and sincere, always at the post of duty, and beloved to the last by his grateful people. Instead of Dr. McKnight came, in 1792, William Paxton, at Lower Marsh Creek, humble, simple-hearted as a child, but profound in intellect, sound in doctrine, affectionate to friends and for half a century an almost idolized pastor. The place of Dr. Cooper at Middle Spring was vacated in 1797, but was well filled from 1803 to 1854 by Dr. John Moodey, whose long life of christian consistency and instructive

* A discourse on the History of Donegal and Carlisle Presbyteries.

and logical expositions of truth gave him a most desirable reputation. The congreation at Big Spring, after being served for a while by Mr. Samuel Wilson (1786–'99), was more permanently supplied by Dr. Joshua Williams, who, after preaching four years at Paxton and Derry, took up his residence among them for nearly thirty years, metaphysical, valiant for what he deemed to be truth and order, communicative, apt as a theological teacher, persuasive as a preacher, and instructive everywhere. Then there was his opponent in theology, Dr. George Duffield, who, in 1816, succeeded Dr. Davidson in Carlisle for nineteen years, equally metaphysical and doughty for his views of truth and order, somewhat fond of mysteries and hard scriptural questions, but a loving pastor, a powerful searcher of the conscience and asserter of divine authority, a fearless disciplinarian and reformer, and singularly successful in forming the character of his people. Intimate with him, though very unlike in natural temperament, was Dr. William R. DeWitt, who for forty-nine years ministered to his only pastoral charge at Harrisburg, gentle in manner, mellifluent in style, magnificent in his representations of the Mediatorial kingdom, and cautious even to timidity when in the least uncertain of his ground, but rich in conversational humor and tenderly pathetic in his public appeals. A little outside of our present bounds, but so mingled with our Presbyterial associations and counsels as to be most naturally one of us, was Dr. Robert Cathcart, for forty years never (but once) absent from the meetings of his Presbytery, for forty-four years (1793–1837) the pastor of York and Hopewell, and for thirty a commissioner to the General Assembly, of which he was clerk for nearly twenty, never losing a Sabbath for want of health, thoroughly orthodox, unchangeable in his opinions, skilled in ecclesiastical law, the determined foe of all wrong and disorder, and in lively sympathy with everything which makes man better and happier. Dr. King still remained at Mercersburg, though in extreme age but "with natural force unabated," until 1811, but was succeeded the next year by Dr. David Elliott, for seventeen years pastor there, then at Washington, Pa., and finally a professor in Allegheny Theological Seminary, learned,

genial, courteous and beloved throughout the whole denomination. Instead of Craighead, Dr. Herron was for ten years (1800–'10) the minister at Rocky Spring, when he removed to the First church of Pittsburgh. In the congregation of Upper Marsh Creek (Gettysburg) and Great Conewago, David McConaughy was installed in 1800, to remain there thirty-two years, when he was transferred to become the president of Washington College. We find also at Welsh Run and Greencastle Mr. Robert Kennedy, who became the pastor there in 1803 and remained in that charge for thirty-six years,* a fine scholar, especially in the ancient languages, eccentric in manner, but full of humor, lucid and methodical in matter, and fearless in the avowal of his opinions, and, with no graces of oratory, sometimes most effective in his power over his hearers. We observe also Mr. Henry R. Wilson, a professor, and pastor of several churches, but principally for sixteen years at Shippensburg (1823–39), and we should judge him to have been remarkably steady of purpose, energetic in execution, awakening as a preacher, and abundant in labors." To this list we would add the name of another of about like age with them—Dr. McGinley, who for well nigh fifty years served the churches of Path Valley. In the gentleness of his spirit, the character of his sermons, and the manner of their delivery, he is said to have borne a very marked resemblance to Dr. Archibald Alexander.

During most of the time covered by this period, the growth of the church was gradual, but it was healthy and permanent. At first, almost the entire field was occupied by her alone. There was nothing from without to interfere with her work or retard her progress. But gradually a change took place. The descendants of the first Scotch-Irish settlers began to move westward and southward. A new population was coming in to occupy their places and take up the still vacant land. Many of these were Germans. The policy adopted by our church generally, toward these people, was shortsighted and injurious.

* Dr. Wing is here, in error. This pastorate terminated in 1816, at which time Mr. Kennedy removed to Cumberland, Md., where he remained until 1825, when he returned to Welsh Run. From that time to the close of his life in 1843 he was the stated supply of this congregation. W. A. W.

It was wrong, alike in reference to themselves and the newcomers. There was not extended to them the cordial welcome to their midst and to their church services that should have been.

The old antipathy was there, and the erroneous idea was too prevalent that nobody but a Scotchman or an Irishman or a cross between them could make a good Presbyterian. It took years of intermarrying among the children of these different people, and years of business and quasi social-intercourse to correct this idea. In the meantime many a Presbyterian church sinned away its day of grace. As in country places particularly the Scotch-Irish population decreased, the German increased, and the people once neglected became able to take care of themselves, and there sprang up here and there Lutheran and German Reformed Churches. At first the services were conducted almost exclusively in the German language. But gradually the English language was introduced: and now in our midst it is difficult to find a church of these denominations that uses the German language (at least exclusively).

Then came in also the Methodist Church, with all the zeal and earnestness of youth. Her ministers went everywhere, preaching in school houses, holding campmeetings, visiting the people in their homes and in every way endeavoring to reach and influence them. They did not hesitate, where the opportunity afforded or could in any way be secured, to make inroads upon Presbyterian flocks and Presbyterian families. Indeed they gloried in this. They thought they were thereby doing God service. For, in the estimation of the average man who itinerated the country with horse and saddlebags, there was scarcely a possibility of salvation for a Presbyterian. Of course they were not loved by those on whom they sought to make inroads, and they and their teachings and their ways were handled without gloves. There were wars in those days.

But, happily, those days have passed away—passed away, we trust, forever. Now it can be said: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Such indeed is the prevalent spirit among all evangelical chris-

tians of the present day. It is well—it is right. For "there is one body and spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." *Let there be still further closing up of the ranks among God's people.*

This changed state of affairs interfered with the very rapid growth of the Presbyterian Church. There were times, however, when its progress was very decided. Thus, for instance, from 1817 to 1820 the Presbytery advanced in church membership from 2,143 to 3,000. But the most rapid growth accurred during the last decade. Ministers and christian people became awakened and aroused in regard to the state of the Church and the great need of a revival of God's work in their bounds. When this was the case, was not a revival already at hand? This awakened interest led Presbytery to take action at the fall meeting, 1828, in which it expressed itself as "deeply affected with the responsibility of its station as guardian of the churches within its bounds;" and then recommended the holding in each congregation of protracted services, "for the purposes of preaching, prayer and such other religious services as may comport with the order of the Gospel." The depth and earnestness of their feelings on this subject were evinced by their keeping it before them from meeting to meeting as a subject of conference and prayer.

Thus at the April meeting, 1830, this resolution was adopted: "That this Presbytery will, during its present sessions, hold a meeting for christian and ministerial fellowship, with a view to obtain from each other the benefit of their experience in the work and ways of the Lord; and to inquire especially whether anything can be done by its members individually, or by the Presbytery collectively, to promote the work of grace and secure a revival of religion in their churches." And again, at the fall meeting, 1831, they speak of the visible and surprising success which has attended associated efforts in the preaching of the Word," and determine "that something shall be attempted by them in this way for the spiritual improvement of the churches under their care." "It is a time," they add,

"when the blessed Spirit of God seems to be extensively poured out, and when the Lord is evincing his readiness to rain down righteousness on those who seek him."

They resolved, "That it be recommended to all our churches to observe a concert for prayer for the express purpose of entreating God to revive his work extensively throughout this Presbytery and elsewhere." They then appointed committees of visitation, who should hold protracted services in the several congregations: and recommended "that these services, as far as practicable, be held on week days, beginning on Tuesday, so as to allow the brethren generally to be with their respective charges on the Sabbath."

God was pleased to hear the prayers and bless the labors and grant the desires of his ministers and people by sending seasons of *gracious refreshing* to nearly all the churches in the Presbytery. The result of the revival of 1831 and 1832 was felt in the churches through long years after. God's people were lifted up to a higher plane of spiritual life and christian activity than had been occupied before: and there were gathered into the Church, at that time, many men and women who have been her most efficient workers since, in every department of christian activity, some of whom still remain among us, with strength unabated and activity unrelaxed.

In the foregoing we have one of the many instances afforded in her history, furnishing evidence that the *Presbyterian Church is the friend and promoter of revivals of religion.*

Trial of Rev. George Duffield

From a subject so full of interest, and affording so much of real pleasure as the foregoing, we are compelled to pass to one of another character, viz: The trial of one of the members of Presbytery for holding and publishing doctrines inconsistent with those taught in the Westminster Standards. Rev. George Duffield, the person referred to, was pastor of the church in Carlisle—a man of lovely Christian character, an able expounder of the Word of God, a most faithful and successful pastor. A great and good work had been performed by him among the people of his charge. During the revival above

spoken of, as high as one hundred and twenty-five were received to the communion of the church during one year (1831), several of whom became ministers of the gospel. In the Presbytery no man was loved and honored more than was he. He is represented by one as having been "somewhat fond of mysteries and hard scriptural questions." This with him, as with many another, may have been his great misfortune. For one, who knew him well and loved him tenderly as his spiritual father, has said that in metaphysics he was cloudy, difficult to be understood and ofttimes unintelligible. It is not possible, nor is it desirable, that an acconnt of the trial should here be attempted in detail. It was lengthy, extending through a whole year and furnishing matter for not less than one hundred closely written pages of Presbytery's Record. But a matter so important as this would indicate may not be passed without a brief statement of the essential facts.

Early in 1832, in the midst of the revival season with which his own and very many of the other churches of the Presbytery were blessed, Mr. Duffield published his book on "Regeneration." Its contents surprised and grieved a number of the people of his charge, who signed and presented to him a remonstrance. Many of his ministerial brethren were startled "by what they looked upon as a departure from the Standards of the Church."*

That there existed points of divergence from old and accepted views there can be no doubt. This appears to have been admitted by Mr. Duffield himself in the "Dedication" of his book, which is thus worded: "To the members of his charge, as an atonement for occasional attempts in the early periods of his ministry among them to explain the great fact of a sinner's regeneration by the aid of a philosophy imbibed in his theological education and interwoven in many of his exhibitions of truth, but for many years past repudiated." This is certainly very frank.

If it be asked, where and under whom Mr. Duffield received his theological education, the reply is, in the Associate Reformed Theological Seminary in New York, under Dr. John

* Dr. Wing—Discourse on Hist. of Donegal and Carlisle Presbyteries.

M. Mason—a man who, as scholar, theologian and preacher, perhaps has not had his peer in the American church.

Mr. Duffield's book was brought to the notice of Presbytery April 11, 1832; and a committee, composed of the Rev. Messrs. James Williamson, Amos A. McGinley and Matthew Lind Fullerton, was appointed to "review it and report to Presbytery." At the meeting of Presbytery in June following the committee reported unfavorably to the book. Upon this report were based ten charges which were preferred against Mr. Duffield at an adjourned meeting held at Newville on the 28th of November following. The committee which prepared the charges consisted of the Rev. Messrs. James R. Sharon, Joshua Williams and James Williamson. Their report was as follows: "The committee appointed to prepare charges of error to be preferred against the Rev. George Duffield are unanimously of opinion, that he may be fairly charged on the ground of 'common fame' with maintaining and industriously propagating, both from the pulpit and through the press, the following doctrines or opinions, either absurd in themselves or directly at variance with some of the most important and vital doctrines and truths taught in the standards of the Presbyterian Church and the word of God—namely:

1. That life consists in the regular series of relative, appropriate characteristic actions in an individual being, and that the life of God himself is not distinguishable from his own holy volitions and actions.

2. That the human soul equally with the body is derived from the parents by traduction or natural generation—that the body and the soul are alike developed in their actions respectively—and that the soul as created by God and brought into connection with the body, 'whether in conception, quickening or in the first inspiration' is wholly *destitute of all capacities* whatever.

3. That the image of God, in which man or Adam was originally created, principally consisted in a threefold life with which he was endowed by his Creator, viz: *vegetable, animal and spiritual life.*

4. That Adam was not the federal covenant head of the

human race—that he sustained no other relation to his posterity but that of a natural parent, and that there did not exist anything that could be properly denominated a covenant relation between God and Adam as the representative of his natural offspring.

5. That Adam's first sin is in no proper sense imputed to his posterity to their legal condemnation, and that the temporal or natural death of infants is the natural result or consequence of Adam's sin solely by virtue of their connection with him as their parent.

6. That all holiness and sin consist exclusively in the voluntary acts and exercises of the soul—that there is no principle of holiness or sin inherent in the soul, which exerts any power or causal influence in producing holy or sinful acts and exercises—and that there is no innate, hereditary, derived depravity or corruption in our nature.

7. That no moral character can appropriately be predicated of, or possessed by infants—that they are neither sinful nor holy—are not actually under the government of law, nor above the level of mere animals—and that even our Lord Jesus Christ in his infant state possessed no holiness of character other than what might be affirmed of the Mosiac Tabernacle or innermost chamber of the temple and other consecrated instruments of Jewish worship; and that our first parents were not created in a state of moral rectitude, *i. e.*, they possessed no holiness or moral character anterior to and independent of their own voluntary exercises; or, in other words, they had no spiritual life till they acquired it by their own voluntary acts and exercises.

8. That man in his fallen state is possessed of entire ability to repent, believe, and perform other holy exercises independently of any new power or ability imparted to him by the regenerating or new-creating influence of the Holy Ghost. Consequently,

9. That regeneration is essentially a voluntary change or act of the soul—is exclusively the effect of a man's own unassisted powers and efforts, independently of any divine influence whatever, excepting what is of a mere objective moral kind,

or in other language, the moral suasion of the Spirit, or the suasive influence of the truth in connection with an arrangement of providential circumstances.

10. That by election in the sacred scriptures is meant nothing else than the actual selection of a certain portion of men from the great mass, by their being made the subjects of spiritual life which is not possessed by the rest; that it is the actual display of God's sovereignty in making believers alive from the dead or quickening them (believers) from the death of trespasses and sins in which they (believers) in common with all mankind were lying."

Mr. Duffield gave reasons to Presbytery for not being able to attend this meeting and requested that Presbytery should meet at Carlisle. Accordingly action was deferred and Mr. Duffield was cited to appear before Presbytery at Carlisle on the second Tuesday of April, 1833; at which time and place the trial took place. It lasted five days, and was attended not only by deep interest but by no small degree of excitement. The sole testimony offered against Mr. Duffield was adduced from his work on Regeneration. Before the close of the trial was reached and the vote was taken on sustaining or not sustaining the charges, many of the members had gone home. On the *first* charge seven voted to sustain, four not sustain and six non liquet. On the *second* charge six voted to sustain, five not sustain and seven non liquet. On the *third* charge five voted to sustain and five not sustain. The moderator submitted the question a second time with like result. He then gave the casting vote in the negative, and so the charge was not sustained. On the *fourth*, *fifth*, *sixth*, *seventh* and *eighth* charges twelve voted to sustain, four not sustain and two non liquet. On the *ninth* charge ten voted to sustain, four not sustain and four non liquet. On the *tenth* charge two voted to sustain, nine not sustain and seven non liquet.

The judgment thus arrived at was against Mr. Duffield in eight out of ten charges brought against him. But inasmuch as there was not unanimity of sentiment a paper was introduced and adopted as "*definitive*" of the view and attitude of Presbytery, and as finally disposing of the case. It is as follows:

"As to the counts on which Mr. Duffield has been found guilty, Presbytery judge that Mr. Duffield's Book and Sermons on Regeneration do contain the specified errors; yet, as Mr. Duffield alleges, that Presbytery have misinterpeted some of his expressions, and says he does in fact hold to all the doctrines of our Standards, and that he wishes to live at amity with his brethren, and labor without interruption for the glory of God and the salvation of souls; therefore, *Resolved*, That Presbytery, at present, do not censure him any further than warn him to guard against such speculations as may impugn the doctrines of our church, and that he study to 'maintain the unity of the Spirit in the bond of peace.'"

This action appears to have been almost unanimous. At least, but two of the members (Messrs. James and McKnight Williamson) gave notice of intention to protest. We would accept it also as an honest expression of their views, and not as the result of a temporizing spirit. Mr. Duffield was esteemed not only for his ability, but for his piety and devotion to the Master's work as well, and Presbytery was willing to accept his disavowal of departure from the faith, and let it have its modifying influence on their decision. To this action, however, Synod took exception, when, in November, 1834, Presbytery's records were under review, saying, they could not "approve it, because it compromises essential truth, defeats the ends of discipline and, under the circumstances of the case, presents a result never contemplated by our constitution after a judicial conviction upon points involving material departures from the doctrines of our Standards." This exception taken by the higher judiciary, did not reverse the action of the Presbytery, nor did it call for the reopening of the case and a new trial. But, according to the rules of the church, was inscribed in the record book of the Presbytery as expressive of the disapproving views of Synod. Thus ended a very painful trial.

During its progress sixty-five communicant members of Mr. Duffield's congregation were set off, at their own request, and organized into the Second Presbyterian church of Carlisle. This occurred January 12, 1833. It met with very bitter opposition from the pastor and those of his flock remaining

with him, and it required years to remove the asperities on both sides which resulted. But time and the grace of God have effectually done the work. The delightful mingling and co-operation of the people of the two churches on this centennial occasion, and indeed for years past, abundantly testify to this. In the spring of 1835, Mr. Duffield, having been called to become pastor of Arch Street church, Philadelphia, was dismissed to the Second Presbytery of Philadelphia. But his name and memory still live and are cherished in the field of his first ministerial labors.

During the progress of the trial it became obvious that a few of the members of Presbytery sympathized to a certain extent with the views of Mr. Duffield. At least, they felt that it was possible for him to hold these views, and yet hold to the standards of the church. There were others who took exception to some of the methods which were adopted in the prosecution of the case, regarding them as somewhat arbitrary and therefore unjust to Mr. Duffield, while they did not in the least sympathize with his peculiar views. A few felt that he was misunderstood and misrepresented, and sympathized with him on that account. The great majority of the Presbytery, however, were of one mind and were decided and firm. They regarded Mr. Duffield as in error. It would have been strange, in a trial such as this, had there been no alienation of feeling, no estrangement, no sharp, no harsh utterances. We claim not that there was exemption from these. The records show the reverse. But we do claim that the spirit manifested by Mr. Duffield, on the one hand, when he declared "that he wished to live in amity with his brethren and labor without interruption for the glory of God and the salvation of souls;" and by the Presbytery, on the other, when it said, "therefore, *Resolved*, That the Presbytery at present do not censure him any further than warn him to guard against such speculations as may impugn the doctrines of our church, and that he study to maintain the unity of the Spirit in the bond of peace," was the spirit which should ever characterize the followers of the gentle and forgiving Jesus, and is worthy of all commendation and praise.

CHAPTER III.

Old and New School Division.

THE trial of Mr. Duffield was followed by the agitation in Presbytery and in the church at large of those questions which, four years later, resulted in the division of the church into the Old and New School bodies. It has been noted by Dr. Samuel Miller as "An interesting fact that the years of most earnest controversy, pending the division, were years of special religious prosperity in the Presbyterian Church. From 1829 to 1838, inclusive, the statistical reports exhibited an unusual number of additions on profession, though the reports of 1836–1838 were less favorable than those preceding."*

This accords with what has entered into the experience of God's people and church again and again in all ages, viz: *seasons of special preparation for special duty or special trial.* In these seasons are enjoyed gracious manifestations of God's presence in communing with and strengthening His own for what lies before them. Moses found it thus at the "Burning Bush;" Elijah, when ministered to by the angel preparatory to that forty days' journey which had otherwise been "too great;" the Master, when, prior to His being led forth to His great temptations, there came to Him, with the visible manifestation of the Spirit's descent, the voice from Heaven, "This is my beloved Son, in whom I am well pleased;" or, later in His eventful life, when upon the "Mount of Transfiguration," "His decease which He should accomplish at Jerusalem" was spoken of, and He was prepared for it by those communings, amid which there came again that audible testimony of the Father: "This is my beloved Son, hear him."

The great revival of religion in the Presbyterian Church in Scotland, 1625–1632, during which the remarkable works of grace at Irvine, and Stewarton, and the Kirk of Shotts occurred,

* Historical Review—Reunion, vol. p. 8.

furnishes a case in point. Great trials lay before the Scottish Church; and God there prepared His people to meet them. Wrong, oppression, persecution, even unto the death, awaited them at the hand of the Prelacy, sanctioned, backed, nay, urged forward by the unprincipled and unscrupulous Charles I. These gave rise to the covenant of 1638; the signing of which, at the Gray Frier's church on the 28th day of February, marked an epoch in the history of the church.

After no more space was left for signatures, even by initials, standing in solemn silence and moved, as it were, by one spirit, with low, heart-wrung groans, and faces bathed in tears, they lifted up their right hands to heaven, avowing by this sublime appeal that they had now "joined themselves to the Lord in an everlasting covenant that shall not be forgotten."*

Who does not recognize in the baptism of the Holy Spirit, which had preceded, God's special preparation for this heroic stand and this noble testimony for Him—and not only so, but preparation also for the unflinching firmness with which they stood by their covenant in the conflict which followed, sealing it, in many an instance, with their own blood.

Another very striking instance of special preparation for special emergnecy is to be found in the great revival of 1730 and onward, which preceded the Old and New Side controversy, resulting in the rending of the church in 1741. Thus were human passions checked and controlled, asperities softened, sorrow felt at separation, and longings begotten to come together again ere separation had much more than been accomplished.

Thus may we view the gracious "seasons of refreshing" and strengthening enjoyed throughout the bounds of this Presbytery and elsewhere, prior to this great schism. They seem to have prepared God's ministers and people for it as nothing else could have done; and to have rendered the results on both sides less disastrous than they should otherwise have been.

Dr. Sprague says: "For some time prior to 1830, it had been apparent that there were really two parties in the Presbyterian Church; which, though not often brought into actual

* Hetherington's Ch. of Scotland, pp. 155-156.

collision, had occasion sometimes, in meeting a test question, to indicate their existence."*

In the Presbytery of Carlisle the existence of these parties had not to any extent been apparent until during and after the trial of Mr. Duffield. No test questions, such as Dr. Sprague alludes to, seem to have arisen. And, until then, there had been no direct agitation, save in one instance, of those questions which tended toward and finally resulted in separation; and in that one instance the Presbytery was of one mind.

Most prominent among these questions were the following:

I. The existing "admixture of Congregationalism and Presbyterianism" in certain churches, but more especially in the Presbyterian Judicatories. This was the result of the "Plan of Union" entered into with the Congregational church in 1801. The Old School element insisted that this should cease, whilst the New School element contended for its toleration and perpetuation.

II. Doctrinal differences. In some parts of the church these were on points regarded as fundamental; such as the federal relation of Adam to his posterity and original sin, imputation, native depravity, regeneration—the independent activity or the passivity of its subjects, etc. In many places there was, as the result of the "Plan of Union," an element "*in* the church which was not *of* the church." To this fact may largely be attributed the existence of these differences. In other sections of the church "the differences," Dr. Charles Hodge has well said, "between the Old and New School were more in the matter of interpretation of Scripture and in the modes of presenting truth than in fact."

III. The agencies for doing the beneficent work of the church. The New School element wished to operate through the "American Home Mission Society," in doing home mission work; the "American Board of Commissioners for Foreign Missions," in doing foreign mission work; the "American Education Society," in the education of young men for the ministry; and favored the "American Tract Society" and the "American Sunday School Union" as the sources of religious

* Sprague's Annals, III, p. 15, Int.

and Sunday school literature. On the other hand, the Old School element desired denominational agencies under the direct control of the Presbyterian Church; and wished to do the work of home missions through the "Board of Missions" (now the Board of Home Missions) established in 1816 the work of preparing young men for the ministry, through the "Board of Education," established in 1819; the work of foreign missions through an agency of the church's own. To meet this last want, the Synod of Pittsburgh had, in 1831, organized the "Western Foreign Missionary Society." The Old School element wished to take this under the care of the whole church and make it the channel for its gifts to the foreign cause. But this was successfully opposed till after the division in 1837, when the Old School General Assembly accepted the trust and established the "Board of Foreign Missions" in the city of New York. The Old School element desired also that the religious literature for their families and Sabbath schools should be issued by a board of publication, responsible to the church for its work.

IV. Slavery, as then existing in parts of the country—the measure of guilt attaching to it and the manner of disposing of it.

With all these questions, in one form or another, Presbytery was brought face to face.

In 1825 occurred a case involving, to some extent, the first—the "admixture of Congregationalism, etc." At the fall meeting that year the Rev. Merrick A. Jewett presented testimonials of his having been licensed by the Association of North Worcester, and a certificate of his having been ordained by a council of ministers and lay delegates, convened by letter missive, on July 14, 1825, and asked to be received as a member of Presbytery. There appeared to be some irregularity in his papers, but Presbytery expressed a willingness to waive all objection on this ground, and to receive him as a member, if he was prepared to signify his adoption of the Confession of Faith, and his approval of the government and discipline of the Presbyterian Church in the United States. Upon this, Mr. Jewett withdrew his request and asked the return of his cre-

dentials, which was granted. Later in the same day, commissioners from the congregation of Great Cove (McConnellsburg) appeared and presented a call for Mr. Jewett; whereupon, Presbytery "resolved that inasmuch as Mr. Jewett is not a member of this Presbytery, the call be returned to the congregation," and "appointed Rev. Amos A. McGinley to preach in the church of the Great Cove, on the first Wednesday of October next, at 12 o'clock M., and to read the minutes of this Presbytery in relation to Mr. Jewett and the call of that congregation."

From one who was an active participant in the scenes of that occasion at McConnellsburg, we learn that Mr. Jewett had been a student of Mr. Duncan, the famous Independent of Baltimore, and that when he first came to McConnellsburg he was thought to be a Presbyterian. People were greatly pleased with him and extended to him a hearty call. His refusal at Presbytery to accept the Confession of Faith was the first intimation had of his not being a Presbyterian. But by this time he had ingratiated himself into the confidence and affection of a large part of the congregation. And after Presbytery very properly, under the circumstances, refused to place the call in his hands, insteadof leaving, as a sense of honor and right should have dictated, he returned and continued his labors. Around him a large and influential part of the congregation rallied. From these came to the meeting of Presbytery, September 26, 1826, the following "reference:" "Whether a certain rule, entered in the Assembly's Digest (p. 297)* as a plan of union between the Presbyterians and Congregationalists in the new settlements could be applied to the congregation of Great Cove, without infringing the rules or constitution of our church." Presbytery answered this "reference" in the negative, and instructed its clerk so to inform the congregation of Great Cove. Notwithstanding this, Mr. Jewett returned to McConnellsburg, where his adherents erected a church within a few rods of the regular Presbyterian church. Here he preached for several years. Services were conducted in the meantime in

* Edition of 1820.

the regular house of worship by supplies appointed by Presbytery, till the spring of 1827, when the Rev. Robert Kennedy, who two years before had returned to his old charge at Welsh Run, became their stated supply a portion of his time. This arrangement lasted till the fall of 1833. The course pursued by Mr. Jewett occasioned great distraction and no little strife in the church at McConnellsburg. He was also officious in the congregations of Loudon and Upper West Conococheague (Mercersburg), taking advantage of any dissatisfaction or disaffection he found, and using special endeavors to foster it.

Turning to the second question, it seems to the writer that in the Presbytery of Carlisle there did not exist very material or marked differences of views on doctrinal points among the ministers, except in the case of Mr. Duffield. The case was such a one as referred to before, where "the differences were more in the matter of interpretation of scripture and in the mode of presenting truth than in the fact." But during Mr. Duffield's trial, party lines were drawn. In the main, these continued and could be clearly seen during the remaining years which preceded the division. For instance, when, in the fall of 1834, "The Act and Testimony" was under consideration, and was voted on by Presbytery, those who had advocated Mr. Duffield's cause opposed it. And almost the same were found standing together on questions involving the third point of difference, viz: the agencies for doing the church's work. For instance the parties who opposed the act and testimony, declined to join the rest of the Presbytery in the support of "their missionary," as was termed the Rev. Henry R. Wilson, Jr., recently called to "rest from his labors," loved and honored by the entire reunited church. They were also unfriendly to the "Western Missionary Society" (afterward the Foreign Missionary Board of the Presbyterian Church), and the Home Missionary Society (afterwards Board of Home Missions) and the Board of Education. The churches to which they ministered bestowed their benefactions to the various objects above indicated through the Voluntary Union Associations. In the pastoral letter which was adopted at its second meeting by the Presbytery, in which they became associated

after the division, and which was ordered to be circulated among the churches, the brethren of the Old School party are charged with "having so departed from the spirit and usages of our church as to break up, in a very considerable degree, the christian fellowship which existed and was manifested in the co-operative boards and societies, by the formation of separate and sectarian institutions." The co-operative boards and societies, which they then specified, were: The American Bible Society, the American Sunday School Union, the American Tract Society, the American Board of Commissioners for Foreign Missions, the American Home Missionary Society and the American Educational Society.*

Upon the subject of slavery, as then existing in parts of our country, a widening diversity of sentiment was becoming obvious in the meetings of the highest church court. This was especially true in regard to the General Assemblies of 1835 and 1836.

It is true, that from 1818 until the time of the division no deliverance was made touching the *merits* of the subject. The deliverance of the Assembly of 1818 is very comprehensive and explicit. We quote the following from it: "The General Assembly of the Presbyterian Church having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the churches and people under their care.

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they

* Records of Presby. Harrisburg, May 19, 1840.

shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. * * *

"From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for 'God hath made of one blood all nations of men to dwell on the face of the earth'—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion and to obtain the complete abolition of slavery throughout christendom, and if possible throughout the world." * * *

In the General Assembly of 1835 "memorials and petitions on the subject of slavery were presented from individuals and from two Presbyteries," which led to the drafting of an "overture (No. 12) praying the Assembly to take order on the subject of slavery." This was referred to a special committee, who, after several days, made their report."

There is nothing in the minutes to show what the character of their report was. To the statement that they made their report it is simply added: "After some discussion, this report and the whole subject was referred to a committee consisting of Dr. (Samuel) Miller, Dr. (Nathan S. S.) Beman, Dr. (James) Hoge, Rev. (James H.) Dickey and the Rev. (John) Witherspoon, to take the subject into consideration and report to the next General Assembly."

This committee presented two reports to the General Assembly of 1836—a majority report and a minority report. The majority report recommended for adoption as follows:

"Whereas, the subject of slavery is inseparably connected with and regulated by the laws of many of the States in this Union, with which it is by no means proper for an ecclesiastical judicatory to interfere; and involves many considerations, in regard to which great diversity of opinion and intensity of feeling are known to exist in the churches represented in this Assembly; and whereas, there is every reason to believe that any action on the part of the Assembly in reference to this subject, would tend to distract and divide our churches, and would, probably, in no wise promote the benefit of those whose welfare is immediately contemplated in the memorials in question; therefore,

Resolved, That it is inexpedient for the Assembly to take any further order in relation to this subject." * * *

The Rev. James H. Dickey, on his own behalf, presented the minority report. It is quite lengthy. The gist of it may be found in these brief sentences near its close: "The whole system is at war with the divine institutions; it is, therefore, *sin—essentially* SIN—and all its claims are founded on injustice. Its withering influence, and its ruinous effects are seen, felt and acknowledged wherever it has obtained a footing."

When these reports subsequently came up in the order of business their consideration was postponed with a view to take up a substitute for them, offered by the Rev. John McElhenny of the Presbytery of Lexington, Ky. After the introductory part it read as follows:

"Whereas, the subject of slavery is inseparably connected with the laws of many States of this Union, in which it exists under the sanction of said laws and of the Constitution of the Unitd States; and, whereas, slavery is recognized in both the Old and New Testament as an existing relation, and is not condemned by the authority of God; therefore,

"Resolved, That the General Assembly have no authority to assume or exercise jurisdiction in regard to the existence of slavery."

Pending the discussion of this substitute the hour for adjournment arrived. When the Assembly reconvened, a mo-

tion was made, "That the whole subject be indefinitely postponed." The motion was carried by a vote of 154 to 87.

An examination of the majority and the minority reports and the "substitute" reveals the fact that they substantially set forth the positions subsequently occupied respectively by the Old and New School branches of the church and by the Southern Presbyterian Church.

In the Presbytery of Carlisle both parties were moderate—both held slavery to be an evil, and the point of difference was as to the method of dealing with it. Perhaps the instructions given Presbytery's commissioners to the General Assembly in 1837 may be taken fairly to represent the views of the Old School party. They were, "to oppose in every proper way the agitating principles and practices of the *immediate* abolitionists." In the same connection they expressed their "unqualified approbation" of the Colonization scheme, as a means of getting rid of slavery, and "the only hopeful means of christianizing benighted Africa."

On turning to the records of the Presbytery of Harrisburg, the first year of its history, we find an expression of the dislike of the New School men for the institution, and a desire to get rid of all complicity with it or responsibility for its existence. They "resolved that the General Assembly (New School) be urgently desired so to form the boundaries of the Synods as that no Synod shall embrace within its limits churches from within slave-holding and non-slave-holding States, as Presbytery believe that the responsibility of authoritative ecclesiastical action in relation to the system of slave-holding should rest entirely upon those portions of the church where the system prevails, and that the members of churches in the non-slave-holding States * * * should be delivered from this responsibility."*

We have no means of knowing accurately what was the numerical strength of these (the Old and New School) parties respectively in the church at large, before the division took place. Between the years 1830 and 1838 sometimes one and sometimes the other was in the ascendency in the General

* Records of Pres. Harrisburg, May 19, 1840.

Assembly, as the vote on questions involving certain points of difference would indicate. And yet, we must form our opinion in this way with very liberal allowance. For votes did not always represent views and principles, but sometimes approval or disapproval of measures and methods.

Looking from this point of time at things as they then existed in the church, division would seem to have been inevitable. There were differences, great and wide-spread, on important doctrines, and church polity and modes of church work. Men on both sides were honest in their convictions and uncompromising in their attitude. One has said: "The Presbyterian Church might have struggled along, as have other denominations, holding together by her government without any real agreement in doctrine or order." But this would have been a sorry holding together of materials, such as compose the Presbyterian Church. With their deep inwrought convictions, and their manly independence of thought, and speech, and action, without unity there would have been the absence of the essential elements of strength and the presence of every element of weakness. Better, it would seem, they should have separated for the time—better for the cause of peace, better for the promotion of efficiency on both sides, better for the removal of differences of views and principles, better for the ultimate unity and harmony and prosperity of the whole church. Separately each party righted itself as perhaps it would not, nor indeed could have done while together. The divided condition which preceded, and not the division itself, is to be regarded as the great calamity of the church.

The division which took place in the church at large in 1837 was followed by division in the Presbytery of Carlisle. At its meeting in October of that year Presbytery, by a very decided vote, endorsed the action of the General Assembly, and approved of the course of its commissioners in voting with the majority. And at a meeting held July, 1838, in was Resolved, 1st, "That this Presbytery declares its approbation of the course pursued by the Assemblies of 1837 and 1838 for the purifying and pacification of the church."

2d. "That this Presbytery will continue to adhere to the Presbyterian Church in the United States of America, whose General Assembly was organized in the Seventh Presbyterian Church of the city of Philadelphia on the 17th day of May, 1838, and continued in session in the same house to the close of their meeting."

The ministers who dissented and withdrew from Presbytery were Revs. Robert Cathcart, D. D., late pastor of the churches of York and Hopewell; William R. DeWitt, D. D., pastor of the church at Harrisburg, and Robert Kennedy, stated supply of Welsh Run church. The records do not show that any of these brethren held, or were ever charged with holding, doctrines at variance with the "Standards" or those held by other members of Presbytery. They differed from the majority of the Presbytery in their views as to the best method of doing the benevolent work of the church. They also took very decided exception to the action of the General Assembly of 1837 by which the "Plan of Union" of 1801 with the Congregational Church was abrogated and the Synods of Western Reserve, Utica, Geneva and Genesee, were cut off and "declared to be no longer parts of the Presbyterian Church in America;" and to the consequent action of the General Assembly of 1838, in refusing to admit to seats in that Assembly members of Presbyteries in the bounds of the foregoing Synods. This led to the withdrawl, at that time, of the New School portion of the Assembly and the organization of a distinct Assembly. The above appear to have been the main points on which differences existed among the members of the Presbytery of Carlisle. They were in no sense essential, but, on the other hand, such as brethren might well afford to differ about and yet dwell together in amity. Under such circumstances the division of the Presbytery can be regarded only with very deep regret.

Such regret appears to have been felt by all parties at the time. In a resolution adopted July 31, 1838, Presbytery expressed itself as being aware that the aforenamed brethren, who were absent, have disapproved of some of the acts of the General Assembly of that year, and declared that they "are

not disposed, on that account, to call in question their orthodoxy or to render their continuance with us either difficult or disagreeable."

This feeling of confidence and regard was fully reciprocated by the withdrawing members. We regret inability to find among the papers on file Mr. Kennedy's letter to Presbytery in April, 1839, which is referred to in the minutes of that date. But it is known that he lived on terms of most intimate friendship with its members, and, with its hearty approval, continued statedly to supply one of its churches till called to his rest in 1843. Dr. Cathcart, in a letter addressed to Presbytery under the date of July 26, 1838, bases his withdrawal wholly on "believing that the doings of the Assemblies of 1837 and 1838 are in direct opposition to the Book of Discipline and to the acts of all former Assemblies," and closes his letter by expressing his "kind feelings towards each of its members as individuals." Dr. DeWitt, in a letter to Dr. Moodey, chairman of Presbytery's committee to correspond with him, bearing date April 6, 1840, (just after he had united with the Presbytery of Harrisburg), says: "It has been to me no ordinary trial to be separated from brethren who compose the Presbytery of Carlisle, and especially its old members. It is true, I have been painfully sensible of the withdrawment of the confidence of Presbytery from me, for some years past, in consequence of my differing essentially from the majority of the Presbytery on questions involving, as I believe, the vital principles of constitutional Presbyterianism and of civil and religious liberty; yet I have sought to guard my heart against any other feelings than those of affectionate and respectful regard for my brethren." To Dr. Moodey, personally, he adds: "May I be permitted to hope that the step I have taken will not lessen me in your esteem, however much you may regret it, nor interfere with our long and, on my part, at least, cherished friendship." That "cherished friendship," we may add, continued uninterrupted until the venerable Dr. Moodey was called to his rest, October 7, 1857—seventeen years after the foregoing was written. Presbytery was in session in Upper Path Valley church at the time, and at the close of the meeting most of its members went directly

thence to attend the funeral at Middle Spring church, the place of Dr. Moodey's life long labors. Dr. DeWitt was invited to deliver a memorial discourse in view of the long and cherished friendship which had subsisted between Dr. Moodey and him. This he did sometime during the autumn, using as his text, Prov. 10:7: "The memory of the just is blessed." By request of the congregation the discourse was published.

The churches that withdrew from Presbytery were: The First church of Carlisle, York and Harrisburg. The first two were without pastors. The First church, Carlisle, had been left vacant by the resignition of Mr. Duffield in the spring of 1835, and the church of York by the resignation of Dr. Cathcart in the spring of 1837. The Rev. William T. Sprole was, however, preaching to the congregation of the First church, Carlisle. At a *pro-re-nata* meeting, held in July, 1837, Presbytery gave permission to that congregation to prosecute a call before the German Reform Classis of Philadelphia for the ministerial services of Mr. Sprole. Shortly after this Mr. Sprole removed to Carlisle and entered upon his labors in the congregation. He retained his connection, however, with the Classis of Philadelphia, to the spring of the following year, if not longer. He never presented his credentials to the Presbytery of Carlisle, but was one of the number who petitioned the Synod of Pennsylvania, New School, in the fall of 1839 for the formation of the Presbytery of Harrisburg. The church was not represented in the Presbytery of Carlisle after the regular fall meeting of 1837. With its minister it went into the new organization when formed March 3, 1840. "Mr. Sprole, we may add, was never installed in Carlisle, though he continued there as stated supply till October 22, 1843."* After the resignation of Dr. Cathcart the congregation of York elected Rev. Benjamin J. Wallace, a member of the Presbytery of Muhlenburg, their pastor, Mr. Wallace, like Mr. Sprole, did not apply for admission to the Presbytery of Carlisle.

A *pro-re-nata* meeting was held at Shippensburg, July 31, 1838, to attend, among other things, to the "reception of the

* Dr. Conway P. Wing—Hist. 1st Church Carlisle, p. 202.

pastors elect of the First church of Carlisle and the church in York, should they be present and make application to be received as members of Presbytery."* The receipt of the notice of this meeting was acknowledged by Dr. William McIlvain, ruling elder of the church of York, in a letter addressed to Presbytery, bearing date of July 28, 1838, in which he says: "All I can say as an individual, is that we remain in the same situation we were, the Rev. Mr. Wallace not having received his papers from Kentucky."†

Mr. Wallace does not appear to have sought admission to the Presbytery at any subsequent time, or to have presented his credentials either to Presbytery or its committee on credentials.‡ On the 22d of January, 1839, the congregation of York resolved to make application to the Third Presbytery of Philadelphia to be taken under its care. At a special meeting of that Presbytery, held February 19, 1839, the foregoing request was granted. A like request, with like result, was also made by the First church of Carlisle. Mr. Wallace at the same time united with the same Presbytery, through which a call was presented by the church of York for his services. On the 9th of May following, he was installed pastor by a committee of Presbytery, Rev. Albert Barnes preaching the sermon.§ Mr. Wallace was one of those who overtured the Synod of Pennsylvania in the fall of 1839 for the erection of the Presbytery of Harrisburg; and when it was organized, he and the church of York were identified with it.

In going into the New School organization the congregation of York was not a unit, as was the First church of Carlisle. At the request of a number of persons, presented to the Presbytery of Carlisle in October, 1838, a committee was appointed to visit York and do what might seem to be demanded by the state of the case. They did so and found there a number of persons—among them a ruling elder of the church—who, to use their own language, were "resolved to adhere to Carlisle Presbytery, and to remain under and subject to the jurisdiction

* Records of Presbytery, 1838, p. 354,
† Dr. McIlvain's letter—on file.
‡ Records of Pres. October, 1838, p. 366.
§ Rev. Henry E. Niles, D. D.—Thanksgiving sermon, Nov. 27, 1879.

of that body." This little band was for a time supplied with preaching by appointment of Presbytery. The Rev. Stephen Boyer, of New Castle Presbytery, by permission of Presbytery of Carlisle, subsequently served them as stated supply. After a time this attempt at a separate existence was wisely abandoned, and the congregation again became one.

The church of Hopewell, which had been united in one pastoral charge with York up to the time of Dr. Cathcart's resignation as pastor of the former in 1834 did not go with the church of York and its former pastor into the new Presbytery, but remained loyal to the Presbytery of Carlisle. For a time it was, by permission of Presbytery, supplied by Rev. Stephen Boyer, mentioned above. Subsequently it was transferred to the Presbytery of Donegal, where it remained till the reunion in 1870.

The congregation of Harrisburg stood aloof from both sides for a time. At a meeting held July 2, 1838, they resolved that "they would not consent to any jurisdiction of either party now claiming to be the General Assembly of the Presbyterian Church in the United States; nor to any connection of this church and congregation with any Presbytery or church judicatory which shall exact as the condition of such acknowledgment or connection, a dissolution of the subsisting relations between us and our pastor, the Rev. William R. DeWitt."

This resolution breathes a spirit of warm attachment and earnest devotion to a faithful pastor, and expresses in unmistakable terms a fixed purpose to make his future ecclesiastical relations theirs also. Accordingly, the congregation continued in this quasi-independent condition till the fall of 1840. Their pastor having been received into the Presbytery of Harrisburg at its first meeting, March 3, 1840, they applied for admission, and were received and enrolled November 26, 1840.

The congregation of Middle Paxton—now Dauphin—is not mentioned as having taken any action. It was at that time very feeble. During almost its entire history it had either been connected with Harrisburg in one charge, or had been largely dependent on the pastor of the Harrisburg church for what preaching service it had enjoyed. The subsequent his-

tory of the congregation shows that it went into the New School movement.

Such was the division wrought in this Presbytery by the great schism of 1838. Three of its members, viz: Drs. Cathcart and DeWitt and Mr. Kennedy and four of its churches, viz: Harrisburg, York, First church Carlisle, and Middle Paxton—went into the New School body, and with two of these churches the ministers who were laboring in them, though not members of the Presbytery of Carlisle, viz: Mr. Wallace and Mr. Sprole.

We shall aim briefly to sketch the history of these Presbyteries during the thirty years of separation which followed.

CHAPTER IV.

Presbytery of Carlisle, 1838–1870.

Ministers and Churches on the Roll of Presbytery at the Commencement of the Period.—Great caution in guarding against Error and Errorists.—Steady, Quiet, Progressive Work.—Churches Organized.—Growth.—Care of Weak Churches.—Transferred to the Synod of Baltimore.—Ante-War incidents in Synod.—Presbytery of Winchester goes out.—Influence of the War of the Rebellion felt in many of our Churches.—Members of Presbytery who Served as Chaplains in the Union Army.

BY the division, as we have seen, Presbytery lost three of its honored ministers and four of its churches—three of them strong and influential. Upon its roll were left the following names of ministers and churches, as reported in 1838:

James Snodgrass, P., Hanover church.
Wm. Paxton, D. D., P., Lower Marsh Creek.
David Denny, W. C.
Joshua Williams, D. D., W. C.
Amos A. McGinley, P., Upper and Lower Path Valley.
Henry R. Wilson, Sr., P., Shippensburg.
John Moodey, D. D., P., Middle Springs.
James R. Sharon, P., Paxton and Derry.
James Buchanan, P., Greencastle and Waynesboro'.
Rober S. Grier, P., Tom's Creek and Piney Creek.
Daniel McKinley, P., Second church Carlisle.
Robert McCachran, P., Big Springs.
Anderson B. Quay, P., Monaghan and Petersburg.
Matthew B. Patterson, P., Middle Ridge, Mouth of Juniata and Sherman's Creek.
Thomas Creigh, P., Mercersburg.
James C. Watson, P., Gettysburg and Great Conewago.
Henry R. Wilson, Jr., Mis.

Baynard R. Hall, S. S., Bedford.

N. Grier White, P., McConnellsburg, Green Hill and Well's Valley.

John Dickey, P., Bloomfield, Landisburg and Buffalo.

C. P. Cummins, P., Dickinson.

A. K. Nelson, P., Upper and Center.

David D. Clark, P., Schellsburg.

Joseph McKee, S. S., Newburg and Roxbury.

S. H. McDonald, S. S., Cumberland, Md.

The following churches were vacant: Falling Spring, Silver Spring, Hagerstown, Md., Williamsport, Md., Hancock, Md., Hopewell, St. Thomas, Rocky Spring.

Robert Kennedy, S. S., Welsh Run.

Having passed through the conflict and excitement preceding and attendant upon the division, and having regretfully parted with some of its ministers and churches, Presbytery righted itself, adjusted its rigging—as would a staunch vessel that had weathered a storm—and went steadily forward on its way and in the prosecution of its work, viz: caring for existing churches, and occupying new ground and organizing new churches.

In looking to the interests of the churches under its care, its first aim and effort were to have those that were vacant supplied with pastors, or, where that could not be done, with occasional means of grace, either by supplies appointed from its own members or from abroad. In the latter case great caution was exercised, lest unworthy persons should be permitted to labor in their vacant churches and sow the seeds of error or discord. The rule adopted in 1836, prior to the division, was strictly enforced by the standing committee on vacant churches and supplies. This rule called for the "examination and approval by the committee of all ministers from abroad before they be allowed to labor within the bounds of Presbytery or as stated supplies of vacant churches." In this connection, we would add that Presbytery claimed and exercised the right to examine all applicants for membership by letter, whether from Presbyteries of our own denomination or foreign bodies. Watchful care being thus exercised as to the preachers and the

preaching of the Gospel in its bounds, Presbytery put forth earnest effort to develop the spiritual life of the churches and educate them to more liberal and enlarged views and practices in regard to the benevolent operations of the church, both at home and abroad. Its next aim was to occupy new ground and organize new churches within its own territory. These were years of earnest, quiet work and substantial progress in this direction, as well as in developing the internal life of the church.

As in the spheres of nature and of government, so in that of the church. In nature, the few days of the season that are marked by destructive cyclone and tempest and tornado attract more attention and call forth more comment than the many days of calm and sunshine and shower, in which occur the growth of vegetation, the maturing of fruits, the ingathering of harvests, the filling of barns with plenty and the hearts of men with joy and gladness. The few years of disastrous and destructive war and conflict which fall to the lot of a nation fill many more pages of her history than the many years of peace and quiet, during which are witnessed marvelous development and progress in the arts and sciences, in commerce and trade, in agriculture and manufacture, in education and refinement, in population and in national power and greatness.

Thus is it in the church. The years of peace and quiet may attract less attention and furnish less material for the pen of the historian, because each succeeding year may correspond largely with that which went before. Nevertheless, these being the years of earnest, faithful toil in the Master's vineyard are, ordinarily, the years of the church's prosperity and progress.

These thoughts are suggested by looking at the work undertaken and the results secured during these years. This is especially true in regard to the planting of churches in hitherto unoccupied fields and in growing centers of population. We turn with satisfaction to the action of Presbytery on the subject of Church Extension in June, 1852, and with pleasure here insert some extracts from its Records: "This Presbytery declares itself favorable to the founding of churches of our denomination in

any place within their bounds where there may be encouraging prospects of success, and a reasonable hope that in process of time, self-sustaining congregations may be gathered and built up in the faith of the Gospel.

For the purpose of carrying these measures into effect, Presbytery now resolve to appoint a committee, consisting of Messrs. Creigh, Morris and McCachran (ministers) and Messrs. Blair and Young (elders) on the subject of Church Extension within their bounds, with authority to employ a suitable agent to take charge, especially of the enterprise going forward in Middletown, as well as to superintend the cause of Church Extension in general; to inquire concerning any other place where there may be similar prospects of success in planting churches and also to give information to Presbytery concerning the same, from time to time."

Part of the territory to be looked after lay contiguous to the Presbytery of Winchester, Va., and the co-operation of brethren of that Presbytery was, in some instances, kindly proffered, and by ours as thankfully received. For several years we had two missionaries laboring in the rapidly developing coal region west of Cumberland, Md., where the sturdy and intelligent miners were brought together and organized into churches, and thus a good and permanent work accomplished. But the work of organizing new churches was not confined to this region. It extended throughout the Presbytery.

The following is the order in which these organizations took place: Hancock, Md., 1841; Middletown, 1850; Burnt Cabins, 1851; Clear Spring, Md., 1853; Pine Street, Harrisburg, and Frostburg, Md., 1858; Barton, Md., 1859; Mechanicsburg and Lonaconing, Md., 1860; Newport, 1863; Harrisburg, Seventh Street, 1866; Martinsburg W. Va., 1867; Chambersburg, Central and Warfordsburg, 1868; Buck Valley, 1869; and in 1845 the church of Millerstown was transferred by Synod from the Presbytery of Huntingdon to the Presbytery of Carlisle. On the other hand the churches of Bedford and Schellsburg were, on account of geographical position and traveling facilities set over from the Presbytery of Carlisle to that of Huntingdon the year before the reunion.

The membership of the churches increased from 3,173 in 1839 to 5,546 in 1870; and the gifts for benevolent objects from $1,417 to $10,316. Presbytery took a deep interest in the work carried forward by the various boards of the church, and was ever ready to co-operate in such ways as were then in vogue. It was not, however, till 1868 that standing committees were appointed whose duties call them to look to the interests of the several boards.

But in the way above indicated the churches recently organized, together with a number of those organized within the ten or fifteen years immediately preceding the division, received at the hand of Presbytery's efficient committee on Church Extension the fostering care which they needed. It was to all intents and purposes a committee on Home Missions within our bounds. The old and tried policy of grouping new and feeble churches into one pastoral charge was pursued, when it could be done to advantage. And when churches were found to be strong enough to stand alone they were encouraged and urged to do so.

In April, 1868, Presbytery appointed permanent committees on the departments of church work under the management of the several boards. There was earnest discussion in regard to the work that should receive the attention of the newly appointed committee on Home Missions. The great importance of the *general* work was felt and spoken of. But Presbytery was also deeply impressed with the importance of caring for the new and weak churches and looking after the destitute fields in our own bounds. This led to the adoption of the following: "Presbytery requests all the churches under her care, for the present to send fifty per cent. of their contributions (for home missions) to the treasurer of the committee on Domestic missions, to be expended by them (all or so much as needed), under the direction of Presbytery, within our bounds. Presbytery hopes by this action not to diminish, but to increase the church's contributions to the general fund, and at the same time to secure the means whereby she may more fully occupy and effectually cultivate the interesting and encouraging mission fields falling more immediately under her own care."

The changes which came "close upon the heels" of this action prevented the measure recommended being tested, and caused it to fall through. By the action of Synod our territory in the county of Bedford was transferred to the Presbytery of Huntingdon the following year. Then came the reunion with such changes of Presbyterial lines and losses of territory as to cause the scheme to be practically abandoned.

Within the period of which we write a change took place in the synodical relations of the Presbytery. Donegal Presbytery was the child of the Synod of Philadelphia, when it stood single and alone on this continent, and was the highest judicatory of the church. It and its successor, the Presbytery of Carlisle, never knew any other synodical connection till 1854, a period of 122 years.

But at the April meeting in 1854, after an earnest and protracted discussion, Presbytery resolved to join the Presbytery of Baltimore in overturing the General Assembly to divide the Synod of Philadelphia. The General Assembly, in session the next month, acted favorably, and erected the Synod of Baltimore, to be composed of the Presbyteries of Baltimore, Carlisle, Eastern Shore, Md., and Winchester, Va. In this synodical connection the Presbytery of Carlisle continued till the time of the reunion of the Old and New School General Assemblies. Our relations with the brethren of the other Presbyteries composing the Synod were exceedingly cordial and pleasant, especially during the first six years. But the harmony of these relations was interrupted by occurrences which proved to be of deepest import to the nation as well as the church.

The "John Brown Raid" and the burning of Harper's Ferry took place just a few days before the meeting of Synod at Alexandria, Va., October 18, 1859. The whole region round about was in a ferment of excitement. The entire country was startled. The government was aroused. Troops were hurrying towards Harper's Ferry. Travel in parts of Virginia was interrupted, and some members had difficulty in reaching Synod. It is not to be wondered at that the members of Synod from Winchester Presbytery were deeply stirred and wrought upon. Those who were at that meeting will not soon forget some of

the exciting scenes that occurred. In the heat of awakened feeling not a few of the Virginia members uttered words far from complimentary to the North, whilst abounding in laudation of their own State. The Rev. Wm. H. Foote, D. D., of Romney, Va., was especially outspoken. Amongst them, however, was one who, with unclouded judgment and unruffled temper, remained cool and self-possessed. It was the venerable T. Bloomer Balch, D. D., the oldest member of Winchester Presbytery. Growing impatient he finally rose, exclaiming: "I'm tired hearing about Virginia. It's Virginia! Virginia! Old Virginia! as if there were no other place under God's heavens but Old Virginia."

The wedge of division here found its entrance. At the meeting of Synod, at Georgetown, D. C., one year later, there were but few members present from Winchester Presbytery. They expressed a desire to be transferred to the Synod of Virginia. In this, Synod did not concur, but adopted the following resolutions, viz: "That Synod have heard with regret the expresed desire of the Presbytery of Winchester to change their synodical relation; and while they deprecate the attitude of opposition to what that Presbytery consider their duty in the case, they do, in all kindness and christian love, resolve, under the circumstances, not to accede to their request for the present, and ask the Presbytery to reconsider their decision in the case."

This, however, was the last time they met with us. Already the air was full of ominous mutterings. Soon after, the war of the rebellion was upon us, and Winchester Presbytery went out from the Synod of Baltimore as its State went out from the Union. We regretted it, for its members were brethren whom we esteemed and loved, and many of its older churches had been planted by the Presbyteries of Donegal and Carlisle long years before. Some of the brethren and churches in other Presbyteries of the Synod, whose sympathies were with the South, also withdrew. With those who remained our relations were most pleasant, for they were loyal alike to the government and the General Assembly.

During the dark days of the rebellion the churches of the Presbytery were made to suffer not a little. Much of our terri-

tory lay along the border and was subject to raids and incursions by the enemy. In this territory were fully one-half the churches. Many of their edifices were occupied in turn by friend and foe for hospitals, for barracks, and in one instance by the enemy's cavalry for stable. By the burning of Chambersburg in one of the raids, a large portion of Falling Spring congregation was rendered homeless, and in many instances almost penniless. Many of the noblest and best of the sons of the churches were in the field. Five of our ministers became chaplains in the army—W. C. Ferriday, One Hundred and Twenty-first regiment Pennsylvania Volunteers; John Jay Pomeroy, Third Pennsylvania Reserves, 1862–1864, and One Hundred and Ninety-eighth Pennsylvania Volunteers, 1864 to close of war; John C. Wilhelm, Forty-fifth regiment United States colored troops; S. J. Niccolls, One Hundred and Twenty-sixth Pennsylvania Volunteers, and Geo. W. Chalfant, Eighty-fourth Pennsylvania Volunteers.

For weeks six counties of our Presbytery—Frederick and Washington, Maryland; and Franklin, Cumberland, Adams and York, Pa.—were occupied by Gen. Lee and his veteran army; and on our territory occurred at Gettysburg, July 1–3, 1863, the pivotal battle of the rebellion.

As we look back to the exciting and distracting influences of those years, we are led to wonder that more of harm did not come to the cause and church of Christ. This must be attributed to the general loyalty of the people, and, above all, to the watchful care of Him who is "Head over all things to the church."

Presbytery declared its loyalty in the following preamble and resolutions unanimously adopted April 16, 1863: "Whereas, the unjustifiable rebellion inaugurated in our Southern States more than two years ago still continues, and this nation is engaged in a desperate struggle for its very life; and whereas, this conflict involves great moral and religious principles, as well as merely political questions; and whereas, silence on the part of this Presbytery might be misunderstood as indicating a want of interest in the national struggle or of hearty sympathy with the national government; therefore, be it

"*Resolved*, 1, That the Presbytery of Carlisle, having under their care fifty-one churches in Pennsylvania and Maryland, hereby declares their unwavering attachment to the Union bequeathed to us by our fathers—our abhorrence of the principles of secession—our hearty sympathy with the government and with the brave and self-denying defenders of the same on the land and on the sea; and we hereby call upon all the people under our care to be firm and unwavering in their adherence to the government and to the Union cause, until this causeless rebellion shall have been suppressed by 'the powers that be,' which are ordained of God, to bear the sword and to be a terror to evildoers; and until civil and religious liberty be established in all our borders and enjoyed by all our people.

"*Resolved*, 2, That we rejoice to know that our ministers, in their public services, habitually pray for the blessing of God upon the constituted authorities of the land, and upon the army and navy of the republic; and we trust that this eminently proper practice will be continued.

"*Resolved*, 3, That we rejoice in the appointment by the President of a day of fasting and prayer in view of the divine judgments which are resting upon the land, and that we will observe it with solemnity in all our churches.

"*Resolved*, 4, That we recommend the reading of this minute from all our pulpits on the fast-day."

While alienation and estrangement and separation were taking place among brethren of the North and South, the great Head of the church was moving the hearts of the brethren of the divided Presbyterian family in the North, and preparing the way for those, who, for well nigh a third of a century, had been apart, once more to come together. There was a general movement of the Old and New School bodies in this direction which was hailed with gladness by the Presbytery of Carlisle. But even before this was inaugurated, the two Presbyteries now composing it had taken steps looking to a closer, and, if possible, organic union. But of this and the history of the reunited Presbytery, we shall speak more particularly after briefly tracing the history of the Presbytery of Harrisburg.

CHAPTER V.

Presbytery of Harrisburg, 1839–1869.

Its Erection.—Members.—Churches.—Territory.—Declaration on Church Standards, on Church Polity, Slavery, Agencies for Benevolent Work, etc.—Churches Organized.—Interest in Practical Questions of the Day.—Changes.—Final Adjournment.

THE Presbytery of Harrisburg was erected by the Synod of Pennsylvania (New School) on the 31st of October, 1839, at the request of the Revs. Robert Cathcart, D. D., B. J. Wallace, William M. Hall, W. T. Sprole and Robert Kennedy, and was made to "comprehend these mininisters and the Rev. William Tracy, with all those ministers and churches in the Presbyteries of Carlisle, Huntingdon and Northumberland, and those within the counties of York, Cumberland and Lancaster, who have declared or may declare their adherence to this Synod."

It will be seen from the foregoing that the territory covered by the new Presbytery was about three times as large as that of the Presbytery of Carlisle, and was substantially the same as embraced in it when it included Huntingdon and Northumberland Presbyteries.

As ordered by Synod, the first meeting was held at Carlisle on the 3d of March, 1840, and was opened with a sermon by Dr. Cathcart, who was also appointed to act as moderator until another be chosen. At this meeting Rev. Wm. R. DeWitt, D. D., was received as a member, and the First church of Carlisle and the church of York were taken under its care. The ministers present were Robert Cathcart, D. D., Robert Kennedy, William T. Sprole, William M. Hall, William R. Dewitt, D. D., and William Tracy. Absent, Benjamin J. Wallace. The church of Harrisburg made application and was received under its care the 26th of November following.

Mention has been made of the foregoing ministers, except

Mr. Tracy and Mr. Hall, in speaking of the "division" of the Presbytery of Carlisle. Mr. Tracy was a missionary laboring in India under the American Board of Commissioners for Foreign Missions. Mr. Hall, previously a member of the bar, settled at Lewistown and enjoying one of the most extensive and lucrative practices in central Pennsylvania, had been licensed by the Presbytery of Ohio, which included the cities of Pittsburgh and Allegheny, with which Presbytery he was connected until the division of the church took place. He tells us he "sided with the body terming itself the 'Constitutional Party' and was opposed to the excision of the Synods and the measures of the Assembly therewith connected, but never deemed himself a New School man, theologically speaking."* His connection with the Presbytery of Harrisburg was brief. Withdrawing from it—for there were no letters of dismission granted by either party in those days of embittered feeling—he was received and enrolled as a member of the Presbytery of Carlisle the 21st of July, 1841.

Very soon after its formation, the Presbytery of Harrisburg defined its position on several important points. At its second meeting, held at Mount Joy, May 19, 1840, it declared its attachment and adherence to the Voluntary Societies and boards, and charged the Old School branch of the church with "having so departed from the spirit and usages of our church as to break up, to a very considerable degree, the christian fellowship which existed and was manifested in the co-operative boards and societies, by the formation of separate and sectarian institutions." It also defined its doctrinal position, declaring that its members "received and adopted the Westminster Confession of Faith and Catechisms, Larger and Shorter, as containing the system of doctrine taught in the Holy Scripture," and emphasised this by adding, "that no one can honestly subscribe these standards or remain in the church after subscribing them, who is conscious of holding any opinions at variance with the system of truth they exhibit." Yet they claimed liberty as to method of expressing and expounding these doctrines. In the matter of church

* Letter to Presbytery of Carlisle, on file.

polity, they declared their "approval of the government and discipline of the Presbyterian Church in the United States as exhibited in its Form of Government and Book of Discipline." But held "it a fundamental principle of our church government that the authority of ecclesiastical courts is only declarative and ministerial, and that all their decisions affecting the rights and reputation and the consciences of men must be founded on the revealed will of God."*

Most of the aggressive work undertaken and accomplished by the Presbytery of Harrisburg was in the territory lying beyond the bounds of the Presbytery of Carlisle, and mainly in the bounds of the Presbyteries of Northumberland and Huntingdon.

At its meeting in October, 1844, it "appointed a committee on correspondence and church erection in the interior of Pennsylvania." It also "resolved that, in the opinion of this Presbytery, it would be greatly for the interests of religion that the Philadelphia Home Missionary Society should send into the interior of Pennsylvania at least five missionaries, if practicable, who shall at first itinerate with a view to the formation, as soon as possible, of permanent Presbyterian congregations." We do not know to what extent their appeal for laborers was responded to, but we have evidence from subsequent action at different times that the interest of Presbytery in this matter did not flag. Churches were organized at Northumberland, Williamsport, Nittany Valley, Hublersburg, Spring Mills and Mount Pleasant. The history of these churches naturally falls to the Presbytery to which they now belong.

In the bounds of the Presbytery of Carlisle the Presbytery of Harrisburg was instrumental in reviving and reorganizing the almost extinct church of Middle Paxton, thus forming the flourishing church of Dauphin. The old house of worship stood on the high ground a short distance above the village. The congregation accustomed there to assemble had, by removels and deaths, become greatly reduced in numbers, and was struggling to keep in existence. In the fall of 1848, Presbytery sent the Rev. George R. Moore into the field to labor

* Records of Presbytery of Harrisburg.

as a missionary. A new interest was soon awakened. The people asked for a new organization, and Presbytery gave it to them in 1850. They felt the need of a new house of worship. Presbytery took an interest in this and recommended the congregation to the churches under its care for aid. The result was the erection in the same year of the neat and comfortable church now occupied by the congregation, located in the town instead of half a mile away in the country. The only other church organized by the Presbytery of Harrisburg in the bounds of the Presbytery of Carlisle, was the Second, now known as the Elder Street church, Harrisburg.

Great interest was also taken by this Presbytery in the general work of home missions. Nor was there less manifested in the causes of foreign missions, church erection, publication, ministerial relief and education. As was also the case in the Presbytery of Carlisle, the subject of education of young men for the ministry received much attention. The harvest fields were ever widening in both Presbyteries, and there was felt a pressing need of more laborers.

In tracing the history of the Presbytery we find a very perceptible change taking place in the views of its members in regard to the church doing its own work by means of agencies of its own, instead of depending on those of "Voluntary Societies." Indeed, a change had come over the entire church. With its growth in numbers and in influence and power, there came to the New School body a growing consciousness of individuality and an ever-deepening sense of responsibility.

The Rev. Jonathan F. Stearns, D. D., speaking for the New School body, tells us, in his paper on the reunion, that as early as 1847 there was a strong sentiment in favor of the church controlling the agencies employed to do her work. He says that in the action of the General Assembly of that year "are to be found the germs of the whole subsequent policy. * * * Various causes contributed to retard for several years the full execution or completion of the plan. But it was not dropped or overlooked." In the appendix of the Assembly's minutes (N. S.) of 1849, is to be found an exhaustive report on the subject, prepared by Rev. Edwin F. Hatfield, D. D. In the

General Assembly of 1851, the whole subject was referred to a committee, with Dr. Mills as chairman. This committee made a report to the General Assembly of 1852, dealing mainly with these subjects—Education for the ministry, Home Missions and Publication. The discussion was earnest and protracted, lasting three days, and "resulted in the very general conviction that something must be done, and that quickly, if we would perform our proper part in carrying forward the Lord's work, or save ourselves from being absorbed on the one hand or losing our very name as Presbyterian christians on the other." Dr. Stearns adds: "The results of this Assembly were eminently gratifying to the friends of progress. The members went home to their Presbyteries and churches, feeling that a new era had at length opened on their beloved church. It had now fairly taken its stand as an independent body of Presbyterian christians."*

Not having formed any independent organization for the work of Foreign Missions, the contributions of the churches for that object continued to flow through the channel of the American Board, down to the time of reunion.

This change of sentiment in regard to the independent management of church work was not confined to the New School Presbyterians, but appears to have been shared by the Congregationalists as well, with whom they had hitherto co-operated. The convention of that denomination which met at Albany, N. Y., in 1852, abolished the "Plan of Union," as injurious to them. This action was beneficial to the New School church, and ultimately proved a blessing to the entire Presbyterian Church; for it removed one of the main grounds of separation and marked an important stage really, though, to the actors in those scenes, unconsciously reached in the direction of reunion.

Presbytery manifested a deep interest in the practical questions with which the church has ever to deal; such as the distribution of God's word among the people, the proper observance of the Sabbath, etc. In time of our country's peril from rebellion, it was patriotic, fearless, outspoken. During the

* Dr. Stearns—Reunion, Vol. p. 68.

latter years of its existence it had in active operation a system of Presbyterial visitation, similar to that in the Presbytery of Carlisle, only that its visitations were annual instead of biennial, as in the Presbytery of Carlisle.

We note some statistics given the year before the reunion relating to those churches which had formerly belonged to the Presbytery of Carlisle, or were organized in its bounds after the division:

	Members.	*In S. School.*	*Home Miss.*	*Foreign Miss.*
Carlisle, First	348	260	$347.00	$144.00
Harrisburg, First (Market sq.),	218	450	2,326.00	916.00
York	254	450	545.00	1.174.00
Dauphin	63	138	18.00	61.00
Harrisburg, Second (Elder st.),	50	90	——	——

The above figures indicate the state of the churches, and the general spirit of beneficence—affording evidence of strength, vitality, efficiency. The other objects for which contributions were regularly made, were Education, Publication, Church Erection, Ministerial Relief and (after the war) Freedmen.

Of the ministers who entered the Presbytery of Harrisburg at its formation, from the Presbytery of Carlisle, not one was present to answer at the final roll-call. Rev. Robert Kennedy had fallen asleep in 1843, among the people where the main part of his life-work had been done, aged sixty-five. Dr. Cathcart, venerated and beloved, had, at the advanced age of ninety, been called to his rest and reward in 1849. Dr. DeWitt, whose memory is still fresh in the hearts of his brethren and his devoted congregation, passed away December 23, 1867, at the age of almost seventy-six—when the dawn of reunion was breaking, and his heart was all aglow in anticipation of its consummation. These were the ministers who had formerly belonged to the Presbytery of Carlisle.

The Rev. Conway P. Wing, D. D., was pastor of the First church, Carlisle, and Rev. Henry E. Niles, D. D., of the church at York—both men of catholic spirit, whose desires were for union. Rev. Thomas H. Robinson, D. D., who had been co-pastor with Dr. DeWitt from 1855 to the time of his death in 1867, was now pastor of the First church, Harrisburg. A New

School man by birth and an Old School man by education, he longed to see the churches one. As pastor at Dauphin, was Rev. D. C. Meeker, who desired to see the two branches of the church he loved united again. The Second (Elder Street) church, Harrisburg, was without a pastor.

On the 4th of May, 1869, the Presbytery of Harrisburg took its final adjournment, prior to doing so having made provision for being called together by its moderator, should there be occasion. There was none, however, and when its members next assembled in Presbyterial capacity, it was in company with the Old School brethren in the various Presbyteries within whose bounds their territory lay. Of the reunion of the Presbyteries of Carlisle and Harrisburg we have next to speak.

CHAPTER VI.

Reunion.

THE view elsewhere expressed, that the general movement of the Old and New School churches in the direction of union, as manifested by the action of their General Assemblies, was anticipated by the Presbyteries of Carlisle and Harrisburg, is fully sustained by their records. The movement appears to have originated in the Presbytery of Carlisle. This would seem to have been proper—it was the older and stronger body, and therefore should be the first to move.

In session at Big Spring church, April 10, 1866, it adopted the following preamble and resolutions:

"In view of the growing spirit of christian union among christian believers and christian churches which is manifesting itself in such a striking manner at the present time; and as a Presbytery desiring to place itself in harmony with this special providence; *Resolved*, I, That we tender our fraternal regards to the Presbytery of Harrisburg of the New School church, and the Presbytery of Big Spring of the United Presbyterian Church, and express our desire to have fellowship with their members in the bonds of the Gospel of Christ. *Resolved*, II, That the Rev. Thomas Creigh, D. D., the Rev. S. S. Mitchell and Elder H. M. Graydon be appointed delegates to the Presbytery of Harrisburg; and the Rev. Wm. P. Cochran and Elder J. A. Crawford be appointed delegates to the Presbytery of Big Spring, in order to carry out the above resolution."

The committee appointed to visit the Presbytery of Harrisburg and convey to it the salutations of the Presbytery of Carlisle at once repaired to the city of Harrisburg, where the former was in session. After presenting the preamble and resolutions of which they were bearers, they were heard in brief addresses, to which the moderator and a number of min-

isters and elders responded. The Presbytery of Harrisburg then "appointed Revs. Wm. R. De Witt, D. D., and Conway P. Wing, D. D., a committee to draft resolutions in response to those which had been presented, and to present the same in person before the Presbytery of Carlisle at its next meeting." Elder J. W. Weir was subsequently added to this committee, which met with the Presbytery of Carlisle, in session at Silver Spring, October 3, 1866, and presented a paper containing three resolutions: The first, expressing gratification at the visit of the committee from the Presbytery of Carlisle in April; the second, declaring that the sameness of standards, the past history and present condition of the churches "demand an increasing good-will, fellowship, communion and co-operation between their membership and ministry, whether we regard the immediate future before us as a transition state to an organic union, or the field of history for continued separate action." Resolution third, given in full, reads: "That apart from certain practical difficulties in the way of organic union, which need not and should not be permanent and unremovable, these two great branches of the Presbyterian Church in this country, together with the minor branches of the same great faith, *ought to be one;* and we trust that the Spirit of God will so enlighten and harmonize the sentiment of the great majority of Presbyterians that all personal interest and local difficulties and special rivalries and repellant opinions shall be carried away in the enlarging and deepening tide of a rectified christian opinion; and that thus the various branches of the water of life now running parallel with each other, and each weakened, perhaps, by separate movement, shall be united in one great 'river, the streams whereof shall make glad the city of our God;' thus exhibiting a glorious fulfilment of the Redeemer's prayer to the Father, 'that they may be one even as we are one; I in thee and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me.'"

The reading of this paper by Mr. Weir was followed with addresses by Drs. DeWitt and Wing, the other members of the committee. The venerable moderator of Presbytery, Rev.

William P. Cochran, responded in a very feeling address. At an adjourned meeting, held on the 18th of October, appropriate resolutions in regard to this visit were passed, and were communicated by letter to the Presbytery of Harrisburg when in session, April, 1867. Thus was a movement toward union set on foot and well advanced by these Presbyteries, partly anterior and wholly independent of any action of either of the General Assemblies.

A joint committee, appointed by the two General Assemblies of 1866, made a report to the Assemblies of 1867, strongly favoring reunion. This report was published in the appendix to the minutes of each General Assembly, and the subject was commended to the careful consideration of the whole church. In this way it came before the Presbyteries of Carlisle and Harrisburg, at their meetings in October that year.

In the Presbytery of Carlisle, the committee on the minutes of the General Assembly presented a lengthy report which, after some alterations, was adopted. After expressing its desire for reunion and defining the grounds on which it should be accomplished, the report closes with these words: "In thus giving expression to our views on this subject as a Presbytery, we desire to do it with all frankness; and yet with christian courtesy. We say from the depths of our hearts, that we desire reunion with the 'other branch;' and we rejoice to know that we are coming closer and closer together on those great and glorious and distinctive features of doctrine and polity which are embodied in the Confession of Faith. No other reunion than this is worthy the name of union. It would be but a union in form, and not in spirit. Alienations and divisions and jealousies would be the fruits of it. 'Endeavoring to keep the unity of the Spirit in the bond of peace.' 'First pure, then peaceable.'"

Coming up in the same way in the Presbytery of Harrisburg, the subject received like favorable treatment. We give the following extract from the preamble and resolutions adopted, which will be found to correspond very closely in sentiment, with the action had by the Presbytery of Carlisle: "In view of the lessons of God's word, the signs of the times and the

interests of the Redeemer's kingdom, we have reason to rejoice in the strong desire so vividly manifested for a more evident and hearty union between the followers of our Lord Jesus Christ, and especially in the tendencies among those who hold our honored and approved Presbyterian system towards the manifestation of a larger sympathy and more fraternal recognition. The prospect of a formal organic union between the two foremost branches of the Presbyterian family, which have been so long and so sadly divided, affords us peculiar joy. *Resolved*, I, That we hereby express our entire satisfaction with the terms of reunion which have been agreed upon by the joint committee of the two General Assemblies. II, That we distinctly protest against any other formal basis for such an arrangement, than an honest subscription to the Confession of Faith, such as was given by all officers of our church at the time of their ordination, and that we regard no subscription to our standards as fair and honest which implies the acceptance of its articles merely for 'substance of doctrine,' or in any sense contrary to their appropriate historical signification, as opposed to Antinomianism and Fatalism on the one hand, and to Armenianism and Pelagianism on the other."

Dr. DeWitt, who was deeply interested in the subject of reunion, was not at this meeting. His health was feeble, and he was never again permitted to meet his brethren in Presbytery or Synod. In his absence he wrote a letter to Presbytery, which was placed on record, and which is here inserted, as entering into the history of the movement and possessing more than passing interest and value:

HARRISBURG, *October* 13, 1867.

To the Presbytery of Harrisburg:

DEAR BRETHREN: Owing to feebleness, the effect of recent severe indisposition, I am unable to attend the meeting of Presbytery and Synod this fall. I exceedingly regret this, for although, from what I learn from the papers, there is not much probability that the vote for the union of the two branches of our church will prevail throughout the Assemblies, yet so strongly am I impressed with the conviction that such a union would meet the approbation of the great Head of the church,

and tend greatly to her prosperity on the earth, that I am anxious to have my vote recorded on the minutes of our Presbytery in its behalf. With the consent and approbation of Presbytery, I earnestly request that it may be so recorded. With sentiments of great respect and esteem,

I remain yours, etc.,

WM. R. DEWITT.

There is no uncertain sound in either of these papers, and it will be seen from them that these Presbyteries were already very fully prepared for the union which was near at hand. We, therefore, do not deem it needful to give in detail their action subsequent to this and prior to the categorical answer called for by the Assemblies of 1869. This we would say, however, that both Presbyteries rejected any and all attempts to substitute anything else for the standards "pure and simple," as the doctrinal basis of union. Thus both, in taking action on the plan sent down by the General Assemblies of 1868, rejected that part of the first or doctrinal article which was known among Old School men as the "Smith and Gurley amendment." It is that part of the article which would have it to be "understood that various methods of viewing, stating, explaining and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the united church, as they have hitherto been allowed in the separate churches."

So strong was the influence brought to bear on the General Assemblies of 1869, from Presbyteries in both branches of the church and in all parts of the country, that the objectionable feature was removed from the doctrinal basis. This, and some other changes in other parts of the "Basis of Union," having been made, it was adopted by both the Assemblies, and it was resolved that it "be sent down to the Presbyteries for their approval or disapproval, and each Presbytery is hereby required to meet on or before the 15th day of October, 1869, to express its approval or disapproval of the same by a categorical answer to the following question: Do you approve of the reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America,

on the following basis, viz: The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity."

It may not be amiss for Presbyterians to keep this basis in mind in these days when tendencies to laxity and latitudinarianism may be seen in certain quarters, and the "Standards of the Church" are held in low esteem. Upon no other basis than this would either the Presbytery of Harrisburg or Carlisle have voted for reunion. But the question coming before them on this basis, met, in one of them with no, and in the other with but little opposition. In the Presbytery of Harrisburg, in session at York, October 19th, after a full opportunity had been given for the expression of the views and feelings of each member, and after a season of solemn prayer, the question was answered in the affirmative by a unanimous rising vote.

When the question came up in the Presbytery of Carlisle, in session at Waynesboro', October 6th, the calling of the roll being asked for, forty-three voted in the affirmative, and six in the negative; whereupon, on motion of one of the members who voted in the negative, seconded by another, it was *Resolved*, 1st, That the vote be made unanimous, and, 2d, that we will do all we can to make the union a great and permanent and glorious success;" after which Presbytery was led in prayer by Rev. Thomas Creigh, D. D.

When an adjourned meeting of the General Assemblies was held at Pittsburgh on the 10th of November, 1869, it was found that of the one hundred and forty-four Presbyteries in the two Assemblies, one hundred and twenty-six had answered the overture sent down, affirmatively, in writing, and three negatively—one of these (Rio de Janerio) being a foreign Presbytery.

In rearranging the Presbyteries after the reunion, "by geographical lines," the ministers and churches of the Presbytery of Harrisburg were distributed in three Presbyteries—Northumberland, Carlisle and Westminster. The First church, Carlisle, with Rev. C. P. Wing, D. D., its pastor; the First (or Market Square) church, Harrisburg, with Rev. T H. Robinson, D. D., its pastor; the Second (or Elder Street) church, Harrisburg, supplied by Mr. J. H. Cole, a licentiate; and the church of Dauphin, with Rev. D. C. Meeker its pastor, became part of the Presbytery of Carlisle. Whilst the church of York, which had belonged to the Presbytery of Carlisle before the division, with the Rev. Henry E. Niles, D. D., its paster, was made a part of the Presbytery of Westminster. By the operation of the same rule, the Presbytery of Carlisle lost Monaghan church, at Dillsburg, Pa., having no pastor; and in the State of Maryland, Emmittsburg and Piney Creek churches, with Rev. Isaac M. Patterson, their pastor: Hagerstown, with Rev. Trion Edwards, D. D., pastor; Williamsport, with Rev. George G. Smith pastor; Cumberland, with Rev. James D. Fitzgerald pastor; Lonaconing and Barton, with Rev. Alexander T. Rankin their pastor; Frostburg and Clear Spring, vacant; Hancock, having as stated supply a member of the Presbytery of Winchester, and Martinsburg, W. Va., which had just called Rev. H. W. Biggs, of the Presbytery of Chillicothe—five ministers and twelve churches in all. Of these, Monaghan was set over to the Presbytery of Westminster, and the churches and their pastors in the State of Maryland and Martinsburg, W. Va., to the Presbytery of Baltimore. Thus the net loss of churches to the Presbytery of Carlisle was nine.

CHAPTER VII.

Presbytery of Carlisle After the Reunion.

Boundary.—But few of those who were Members before the Division Survive.—Roll of the Reunited Presbytery.—Unity and Harmony.—Churches Organized.—Claims of Centers of Population upon the Church.—Attention to feeble Congregations.—Attitude of Presbytery on Moral and Social Questions such as the Sabbath, Temperance, Marriage and Divorce.—Becomes a Corporate Body when 100 Years Old.—Growth in Beneficence.—Women's Presbyterial Home and Foreign Missionary Societies.—Persons who have gone from its Bounds to Labor in Foreign Mission Fields.—Synods of Harrisburg and Pennsylvania.—The Old felt to be better than the New.—Advance of the S. S. Cause.

THE first meeting of the reunited Presbytery of Carlisle was held June 30, 1870, beyond its own bounds in the town of the Beautiful Fount (Bellefonte), where the new Synod of Harrisburg had been directed by the reunited General Assembly to meet and organize. As the General Assembly defined the bounds of the Synod, so it, in turn, defined the bounds of the several Presbyteries composing it, and appointed the time and place of their first meeting. Its action concerning the Presbytery of Carlisle reads:

"*Resolved*, That the Presbytery of Carlisle shall consist of all the ministers and churches within the territorial limits of the counties of Dauphin, Perry, Cumberland, Adams, Franklin and Fulton, to meet immediately on the adjournment of this Synod in the Presbyterian church of Bellefonte; and the said Presbytery of Carlisle is hereby declared to be the legal successor of the late Presbyteries of Carlisle and Harrisburg, and as such is entitled to the possession and enjoyment of all the rights and privileges, and liable to the performance of all the duties of these Presbyteries."

The season of the year and the distance from the homes of most members occasioned the meeting to be small. But little business was transacted beyond organizing, arranging time and place of holding the stated meeting in the Fall and appointing a committee to arrange and at that time report the various standing committees of Presbytery

Elsewhere it has been stated that none of those who, thirty years before, had left the Presbytery of Carlisle to go into the Presbytery of Harrisburg, were spared to witness the "good and pleasant" sight of brethren, hitherto separated, meeting again and henceforth "dwelling together in unity." To only four of the much larger number who at that time remained in the Presbytery of Carlisle (taking the roll of 1839) was accorded this privilege, viz: Revs. Robert McCachran, Thomas Creigh, D. D., James Harper, D. D., and Alexander K. Nelson. Five others were still living, but not within the bounds of the Presbytery, viz: Revs. Matthew B. Patterson, James C. Watson, D. D., Henry R. Wilson, Jr., D. D., N. Grier White and Alexander T. McGill, D. D., LL. D. Mr. White and Dr. McGill are the only two of the roll of 1839 who now survive.* Rev. Frederick A. Shearer, D. D., then on the roll as a licentiate, still lives, and is engaged in the active duties of the ministery at Dexter, Iowa.

Placed in the order of ordination the following is the

ROLL OF THE REUNITED PRESBYTERY OF 1870:

Robert McCachran, Thomas Creigh, D. D., Samuel B. Smith, James Harper, D. D., Conway P. Wing, D. D., Joseph Mahon, Alexander K. Nelson, James J. Hamilton, Joseph A. Murray, D. D., Robert McPherson, O. H. Miller, J. Agnew Crawford, D. D., Addison K. Strong, D. D., David C. Meeker, J. G. Downing, Ebenezer Erskine, D. D., James F. Kennedy, D. D., Andrew D. Mitchell, Isaac N. Hayes, D. D., Edwin Emerson, William A. West, Thomas H. Robinson, D. D., William B. Craig, J. Smith Gordon, James S. Woodburn, J. W. Wightman, David K. Richardson, George Norcross, D. D., Henry L.

* Since foregoing was written Dr. McGill has passed away (January 13, 1889), aged 82 years.

Rex, William S. VanCleve, Samuel W. Reigart, Stephen W. Pomeroy, Charles A. Wyeth and G. W. Seiler.

From the first, on to the present, the brethren thus associated in Presbyterial relation have lived and labored together in the most complete harmony, without any distinction as to their previous relations. Shortly after the reunion of the two branches of the church, Dr. Samuel Miller penned these words: "It is well that the terms Old and New School should speedily die away from the current language of Presbyterians. It is a pleasure to be able to say after this short lapse of time that they have died away and now live only in history. Here they must live of necessity. It is well. They carry with them their lessons, which may not fail of permanent blessing to the church and glory to her head." The terms Old and New School have actually disappeared from our midst. But it has fallen to our lot to be compelled to deal with them very freely in the work laid upon us in endeavoring to sketch the history of the Presbytery, for, alike in the rending of the church and in the healing of the breach, it played no unimportant part. In doing so, it has been our aim to preserve a mind free from prejudice and to be true to history. We rejoice that the terms Old and New School do now live only in history, and that the Presbyterian Church, as far as it relates to these two branches, is "one, and," we trust ever to remain, "indivisible." May the history of this period not fail to impress upon us the lesson. that whilst contending "earnestly for the faith once delivered to the saints," we should ever cherish and manifest that charity which "rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, never faileth."

The period of our history since the reunion has not been without its tokens of divine favor not only in the form of unbroken peace and unity and harmony, but also in the form of a season of gracious "refreshing from the presence of the Lord" enjoyed by most of our churches. During the autumn of 1875 and the winter of 1875–1876 a spiritual awakening occurred of very considerable power, and quite general in its extent over the Presbytery. The narratives of the state of religion in the churches presented to Presbytery at its meet-

ing April, 1876, were truly gratifying in their character. The Presbyterial narrative prepared and forwarded to the General Assembly was based on these, and, therefore, may be taken as a fair representation of the condition of the churches at that time. It is here inserted, as an interesting portion of our history, and as conveying its important lesson to the Presbytery and the churches just now in regard to the relation existing between the faithful use of God's appointed means of grace and the bestowal of His blessing. The narrative is as follows:

"The past year has been to the churches of this Presbytery one of great and unprecedented divine favor. For some three years past the pastors and churches have lamented the general spiritual coldness; the conformity of the people to the world, their indifference to spiritual and eternal things and the small accessions to the churches reported from year to year. Committees of visitation to the several churches had been appointed with a view to the spiritual quickening of the same, yet no general awakening was reported. But this year from nearly all our churches the grateful tidings came up that the past year has been to them a year of the right hand of the Most High. The Lord has put a new song into our mouths and 'given us the Valley of Achor for a door of hope.'

"During the summer and early autumn, while there was the usual attendance upon the stated means of grace, and in some churches more than the usual seriousness and some cases of awakening and conviction, yet there was no general or special visitation from on high. But with the observance of a season of special prayer in November, followed by the visitation to the churches of committees appointed for that purpose, a new and deepening seriousness and an unusual religious earnestness on the part of the people became generally manifest. A series of meetings held in Harrisburg early in the fall led to a general awakening in that city. Professing christians in all the evangelical churches there were greatly quickened, a general religious interest ensued, which still continues, and which has resulted in large accessions to most of the churches, on profession of faith in Christ.

"In the last week of December a series of union meetings was commenced in Newville. The Presbyterian Church had enjoyed a refreshing communion season in connection with the visit of the Presbyterial committee in November. An earnest spirit of prayer was vouchsafed to the people. With the union meetings a work of grace of great power and of wide influence began in that community, and continued during the winter greatly reviving the professed people of God and causing them to rejoice in God their Saviour, and resulting in the ingathering to the churches of that place and the immediate vicinity of between four and five hundred souls on profession of their faith in Christ. A still more general seriousness now soon began to manifest itself in most of the churches of the Cumberland Valley, and in other parts of the Presbytery.

"The week of prayer in January was observed with unusual interest and care by the churches. This was followed by special protracted services in many places, which were largely attended. General seriousness prevailed. An unwonted spirit of prayer was vouchsafed to the professed people of God. An unprecedented disposition was manifested to work for the Master, the tongues of many were unloosed, so as to enable them not only to take part in public prayer, but also to speak and to plead with their impenitent friends and neighbors. Showers of blessing came down successively upon Mechanicsburg, Shippensburg, Carlisle, Middletown, Millerstown, Newport, Centre, New Bloomfield, Duncannon, McConnellsburg, Lower Path Valley and Burnt Cabins.

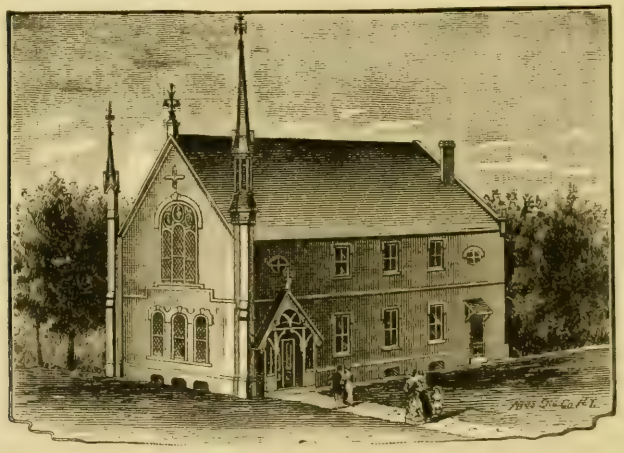
"The general result has been an unusual reviving and quickening of God's people, the reclaiming of many backsliders, and *the conversion and ingathering to the churches of between twelve and thirteen hundred souls* (1,264). Three churches in the Presbytery (Market Square and Pine Street, Harrisburg, and Newville) report an accession to each of them of over one hundred on profession of faith; a number of others of from fifty to near one hundred. A further result of this most gracious awakening has been an increased spirit of unity and harmony among the professed people of God, a deeper interest in all the parts of public worship, the erection of many family altars, a general

reformation in the morals of communities, a better observance of the christian Sabbath and a strong check upon the public vices of intemperance, profanity and licentiousness. In short, this whole region has been stirred by a superior spiritual power. Infidelity, upon all sides, stands abashed, and all classes are ready to acknowledge that this was truly the work of God.

"The youth of our congregations have been generally and actively enlisted in the service of God. Meetings for prayer and evangelistic efforts have been multiplied, and the cause of true and vital religion has been greatly advanced. Our prayers are thatGod would greatly strengthen that which he has wrought. It is with deep humility and profound gratitude to God that the Presbytery forwards this narrative to the General Assembly."

The number of communicants reported by Presbytery to the General Assembly the year preceding (1875) was 5,696. In 1876 it was 6,739. In 1887 we report 6,926.

Less has been done by the Presbytery since the reunion in the way of occupying new ground and organizing new churches than in any other period of equal length in its history. West-



WESTMINISTER CHAPEL, HARRISBURG. BUILT IN 1874.

minster Church, Harrisburg, in 1873, and First Church, Steel-

ton, in 1885, are the only two churches that have been organized. * Most of the territory in which it had previously been doing its aggressive work was cut off by the new boundaries established at the time of the reunion. About five years ago the attention of Presbytery was called "to the region of country lying along the border of Adams and Franklin counties and near the Caledonia Springs," and a committee was appointed to inquire into the spiritual condition and needs of the people. The report of that committee, made at the October meeting, 1881, sets forth a principle which Presbytery recognizes as sound, and which prevents it undertaking much new work in long-settled rural districts.

The time was when the Presbyterian Church, we think, might and should have occupied this ground. Other churches hold it now. We insert part of the report of the committee. "We inquired among the people of their spiritual privileges, and were informed that they have had the Gospel preached to them regularly once in two weeks for eleven years. They have also two Sunday school organizations in the settlement. They have no church edifice. Preaching services and Sunday schools are held in school houses. A church building is greatly needed and desired by this people. But in the judgment of your committee the field is preoccupied. There is no Presbyterian element there. For Presbytery, therefore, to enter this field would be to interfere with the work already begun and would have the appearance of denominational opposition, which, we think, the Presbytery does not desire. In view of these facts your committee recommend that no further action be taken."

The unanimity with which Presbytery adopted the report testified to its belief in not attempting work on clearly preoccupied ground. It is unquestionably a sound principle, and should be put in practice by all denominations. Thereby would be afforded one of the clearest demonstrations of the practical unity of the Church of the Lord Jesus Christ, and there would be a saving of men and means that might be employed to advantage in really destitute parts of the land. The

* To these add Olivet Church, Harrisburg, organized October 1889.

whole subject just now demands earnest consideration at the hands of the Boards of Home Missions and Church Erection of the various evangelical denominations. Upon it Japan, just awakening from the night of heathenism, occupies a position in advance of Christian America, viz: where the ground is already occupied by one Christian denomination let no other come in until there is room and need for another.

But in our large towns and industrial centers of population there is unquestionably a demand that our church should keep pace with the growth of population, as it has not hitherto done. Here are crying destitutions and here may be established centers of influence for good. To meet such destitutions several of our churches have established or are about to establish missions in connection with their own organizations. Thus Central church, Chambersburg, has its chapel and its mission among the new population near the Taylor works; Pine Street church, Harrisburg, has its chapel and mission on Eleventh street, near Herr, to meet the wants of the Sibletown district of the city, and Market Square church, Harrisburg, has its mission near the Lochiel iron works, where a fine stone chapel is in course of erection.

During this period no little thought and attention have been bestowed on the feeble and discouraged congregations. It should ever be borne in mind that, in the main, the churches which we have been accustomed thus to speak of have been rendered so by the force of circumstances lying quite beyond their control. Such, for instance, as the emigration of families —sometimes many of them from a particular community—to the west: local changes in centers of population, leading to the building up of town churches by the depletion of those in the country adjacent; young men leaving their homes to seek positions and employment in the cities and manufacturing districts and on railroads, or in the distant west. The fact that they are weak should not lead Presbytery to regard them as unimportant, or fail to care for and foster them. They may, perchance, not grow strong. This, in many a case, is an impossibility. Nevertheless, they are doing important work. They are rearing men and women who compose the very bone

and sinew of the strong and aggressive churches of the land, and are furnishing more young men to fill the ranks of the ministry at home and abroad, than the wealthy and influential churches of our large towns and cities.

In too many instances hitherto, these churches have been dependent on and content with the occasional supplies appointed by Presbytery. In other instances, pastorates have been formed by the help of the Board of Home Missions, which, owing to inadequacy of support, were of short duration. When the original Sustentation-scheme was inaugurated by the General Assembly, Presbytery was very greatly in favor of it, and thought it saw in it a remedy for many of these troubles, by the competent support that would be guaranteed to pastors under it. But for various reasons this scheme was not permitted to be a success in its distinct and independent character, and was made a department or a *dependent* of the Board of Home Missions. Presbytery, in several instances, attempted to establish pastorates under it in this connection, but without success. The prescribed conditions with which it was encumbered virtually laid Sustentation on the shelf for the whole church. What Synodical Sustentation, just now going into effect, may have in store for us, remains to be seen. It is full of promise. A fair and honest trial should be accorded it. If this be done, we are hopeful of great good resulting from its workings.

An important forward step was taken by the Presbytery in the spring of its centennial year (1886), which should properly here be noted. At the April meeting its Permanent Committee on Home Missions and Vacant Churches made this recommendation: "The appointment of a Presbyterial Missionary to take the oversight of the feeble churches, under the direction of the Committee on Home Missions and Vacant churches; the funds necessary for his salary to be raised on the field, supplemented from the fund for Home Mission purposes in our bounds."

The resolution was adopted with great unanimity, and the committee was instructed to make selection of a man to undertake the work. The choice fell on Rev. Wm. H. Logan, pastor of the churches of Newport and Millerstown. He was conse-

quently recommended to Presbytery, in session at Steelton, June 8th, 1886. Mr. Logan having signified his willingness to accept the post, was, at his request, released from his pastoral charge and appointed Presbyterial Missionary for two years.

The sequel has proven the measure adopted and the selection of the man to carry it out to have been eminently fitting. The weak have been strengthened; the despondent encouraged; the dispersed gathered; and nearly all have been shepherded—so that very few vacant churches are now to be found in our bounds. Truly, "the wilderness and the solitary place" have been "made glad."

During these years Presbytery has not failed to keep pace with the demand of the times in regard to the great social and moral questions which affect alike the interests of the church, the community and the home. In clear and unmistakable terms has it spoken in regard to holding and keeping God's holy day sacred. It is true, little appears thereby to have been accomplished, beyond bearing testimony for the right; for, Sabbath desecration has gone on, waxing greater and greater. But the church's testimony, even if it fail of producing immediate results, is important. It is not lost. Let there be reiteration with ever-growing emphasis. Reaction may some day come, and the American Sabbath may yet be preserved. Railroad and iron manufacturing corporations and Sunday newspapers are the great corrupters of public morals on this question.

It is refreshing to know that in our bounds there is at least one railroad president and iron manufacturer who has wielded his pen in behalf of the Lord's day in the production of an able pamphlet on the subject* and that there are many other iron men who do regard the Sabbath as sacred unto the Lord.

Presbytery also used its influence to secure the passage by our State Legislature of a marriage license law, such as to afford protection to ministers, to parents and to the contracting parties themselves. The existing law may not be wholly free from objectionable features. These can, and, no doubt, will be remedied. Good cannot but result from the operation of this law to homes and to society.

*Col. Wiestling, of Mont Alto, Pa.

Upon another question, diametrically the opposite of the last, yet bearing to it the most intimate relation, its voice has been raised. We refer to divorce. Under existing laws in our State, divorce may be obtained on not less than a dozen grounds. Great and growing evils are arising from this in families and community. Presbytery has not assumed any new attitude on the subject; but, impressed with the evils arising from existing laws, and adhering firmly to the doctrines of our standards, it has earnestly asked the Legislature of the State to enact a law which will make the procuring of divorce possible on two grounds only—adultery and desertion such as cannot be remedied.

We here gladly note its attitude and record some of its utterances on another socio-moral question, which is before the church and society to stay and triumph, we believe—the temperance question. This Presbytery and the church at large have always been right on this question, ever since it came to be a question, whatever unreasonable and fanatical men and women may have said to the contrary.

The Rev. John Black, pastor of Upper Marsh Creek (Gettysburg) Presbyterian congregation, may properly be regarded as the pioneer in the cause of temperance in this whole region of country. He saw the evil effects of the use of intoxicants on all occasions and by all classes of persons, and he openly and fearlessly opposed it.

About 1790 or 1791 he proposed to his congregation for signatures the following resolutions:

"We resolve that we will not make a frequent, much less a common use of spirituous or intoxicating liquors, and will guard at all times against drinking, so as in the least to disturb our frame or in anywise injure us in rational and religious exercises.

"We resolve, secondly, to avoid temptation to the vice of drunkenness, to shun the company of drunkards, to abstain from places where liquor is sold, except when the pursuits of our lawful business, or the duties of good neighborhood, oblige us to visit them.

"Moreover, we resolve that we will not give such liquor to

persons whom we may employ in harvest, at house-raising, or any other gathering for labor, to such a degree as to injure them; and that at vendues, which any of us may make, we will not afford any of it at all.

This was before the temperance question began to be agitated. Mr. Black was in advance of his time. In our day these resolutions would be regarded as moderate. Not so then. But three of Mr. Black's congregation were willing to subscribe their names to them. On account of his temperance sentiments his popularity, which had been very great in the early part of his ministry waned, until he was finally constrained, for want of support, to resign his charge. But the records of Presbytery and the history of the churches show that as the importance of the subject came to be felt more and more, our ministers and people were found arraying themselves on the side of right.

In the early history of the temperance movement, Presbytey adopted the following: "Resolved, agreeably to the resolutions of the General Assembly on the subject of intemperance, that this Presbytery do recommend to the ministers and sessions in their connection to use the means they respectively consider best fitted to destroy this pernicious and growing vice." *

But it is alone with the period since the reunion we now have to do. A very clear and strong paper, adopted April 15th, 1874, concludes with these words: "Believing that intemperance is not only a bitter curse to man and a foe to his dearest interests in this life and in the life to come, but a great sin against God and a mighty obstruction to the progress of the Gospel of our Lord Jesus Christ in the world, we earnestly invoke all our ministers and elders and church members to bring the whole weight of their influence against it, in the regulation of their own family customs, in a sedulous care for the purity of the church from all complicity with the evil, in the careful instruction of our youth in the Sabbath schools, and by such public efforts throughout the communities as shall at once and forever give to religion its true position of *uncompromising op-*

*Records October 30, 1827.

position to a vice and a sin so enormous in its mischiefs and so disgraceful to the christian name."

The "love of filthy lucre," or the lack of moral fortitude which enables a man to say "no," sometimes leads men, even wearing the christian name, to lose sight of what they owe to God, the church, humanity, themselves.

So it proved in one of the churches under our care, whose session addressed a "letter of inquiry" to Presbytery (April, 1881), as to "what should be done with church members who signed applications for license or became bondsmen for those engaged in the liquor traffic, or in keeping hotels where intoxicating drinks are sold." This called forth the following answer, which the Stated Clerk was instructed to have printed in circular form and sent to all pastors and sessions of churches: "In the judgment of this Presbytery, signing applications for license, becoming bondsmen for those engaged in the liquor traffic and keeping hotels where intoxicating drinks are sold, and all complicity with the business of keeping tippling-houses, are inconsistent with our high vocation as followers of the Lord Jesus Christ. Accordingly, the sessions of the churches under our care are hereby advised to deal with such offenders. And we also enjoin on all the members of our churches a steadfast and conscientious opposition to intemperance in all its forms. We cannot keep ourselves 'unspotted from the world' if we, in any way, become responsible for the business of making drunkards in the land. We must take heed that the blood of souls be not found on our skirts."

And, as showing that it kept fully abreast with the ever-advancing temperance sentiment, when in session at Newville, April, 1883, and a bill was up for final passage in the State Legislature to submit the question of prohibitory amendment of the Constitution to a vote of the people, Presbytery with entire unanimity adopted the following resolution, and entrusted it to one of its lay members to be taken directly to Harrisburg: "*Resolved*, That the Presbytery of Carlisle, covering six counties of the State, and composed of forty-five ministers and forty-seven churches—embracing 6,390 communicants, expresses to the Legislature its earnest wish that the prohibition

amendment be submitted to the vote of the people." What the Legislature of that year failed to do has been done by the Legislature of 1886–1887.

Up to the year 1886 the Presbytery of Carlisle, and before it the Presbytery of Donegal, had lived a secure, though not always quiet and peaceable, life without being a "body corporate." In the centennial year of its own proper existence, however, a charter was procured from the court of Cumberland county. There were certain questions of property that made this especially desirable. At the request of the trustees of Presbytery the Rev. Joseph A. Murray, D. D., prepared a device for their seal, which was accepted by them, and was afterwards approved and adopted by the Presbytery.

The following description of the seal is copied from the "Daily Herald" of Carlisle:

"Near the lower part of the seal, and directly above a symbol of light, are the years 1786–1886, indicating when the Presbytery was formed and when it was chartered, commemorative also of its centennial. Above these figures is a pulpit, with an open Bible upon it, indicating that preaching is the great work of the christian ministry. Above the pulpit and encircling it are three words, indicating the matter that is preached and its blessed effects—*veritas liberabit vos.* (John viii, 32). And the whole is surrounded in capital letters by the words, THE PRESBYTERY OF CARLISLE. The device is alike simple and original, as well as significant and appropriate."

This period of our history had in store for us another synodical change. In the main, Presbytery was well satisfied with the synodical connection in which placed by the reunited General Assembly. It is true, we regretted that by it we lost some of our old and valued churches—notably Hagerstown, Williamsport, Cumberland, Emmittsburg and Piney Creek, in the

State of Maryland, and Monaghan in Pennsylvania. The churches themselves objected to the change; and an earnest, though fruitless, effort was made alike by Presbytery and the churches to have them restored. But the effort once made and the adverse decision given, the situation was cheerfully, though regretfully, accepted on all hands. The Synod of Harrisburg was a compact body, composed of ministers and elders who had much in common, and therefore were interested in each other and each other's work. It was not so large as to prevent a personal acquaintance among its members and the formation of strong attachments. Its annual meetings were hailed with pleasure, and they never failed to prove occasions of personal enjoyment and profit to its members, as well as of advantage to the cause of Christ in the territory covered by it. Presbytery would have been well pleased to have had this synodical arrangement continued. It did not regard with any degree of favor the State-synodical project, but during the time of its agitation presented an unbroken front in opposition to it. And after the deed had been accomplished, it overtured the General Assembly to undo it so far as related to the State of Pennsylvania, by dividing the Synod of Pennsylvania into three Synods to be known as the Eastern, Central and Western Synods of Pennsylvania. But our overture went where a great many good overtures go. We are thorough Presbyterians. We bow in submission; and, like other Presbyteries, send our commissioners to the great Synod of the great State of Pennsylvania (which—the Synod we mean—embraces West Virginia, West Africa and the Republic of Mexico, as well). But we think the number of members of Presbytery very small who will not still testify that the "old was better than the new."

The closing part of the first century of our Presbyterial existence has been characterized by very marked advancement in the Sabbath school department of the church's work—in the number of schools, in the appliances for making them efficient and in the membership. This will appear from the following figures, commencing with 1856, the first year that the membership of Sabbath schools was reported: Membership—in 1856, 1,095; in 1867, 3,399; in 1877, 6,804, and in 1887, 8,794.

Since the reunion there has been a steady though not very marked growth in giving to the work of the Lord. It is true, that the year 1886 has been termed the "banner year." Its reports show $121,354 to have been given for all religious purposes by the churches of the Presbytery. Nor is the year ending April, 1887, much behind, showing a summary of $120,128. But it must be kept in mind that much of this was expended in building and repairing churches, and that the giving to strictly benevolent objects was not much in excess of that of previous years. We give the net gain from the time of the reunion: Communicant membership, 1,390; Sunday school membership, 3,339; Home Missions, $4,447, Foreign Missions, $4,117; Church Erection, $900; Ministerial Relief, $316; Freedmen, $379; Congregational, $62,240; Miscellaneous, $2,901. To this must be added Sustentation, $248, and Aid for Colleges, etc., $515 (objects not named in 1870), whilst there was a falling off of $1,097 for Education and $430 for publication. It must be admitted that our advance in the cause of beneficence is not fully in keeping with the advance of the age and with existing spiritual destitution and needs of our land and of other lands. Golden opportunities as well as imminent perils lie before her, and the church ought to do quickly and with her might what her hands find to do. "*Carpe diem*," should be her watchword just now. The inflowing tide of foreign population confronting us on the one hand, and the open doors among all people and kindreds abroad for the ingress of the Gospel, on the other, cry aloud. It were well that the church, Isechar-like, "had understanding of the times to know what Israel ought to do."

It will be noticed from the figures above furnished that the principal advance made in giving is in favor of the two great causes of Home and Foreign Missions. This is to be attributed largely, if not mainly, to what has been undertaken and accomplished by the women of the Presbytery.

In the spring of 1872, Presbytery adopted a resolution which shows its appreciation of the importance of "woman's work." It reads: "*Resolved*, That this Presbytery express their appreciation of this movement ('woman's work for woman'),

and recommend that auxiliary societies, bands and circles be formed in all our churches and Sabbath schools." Five years after this (March 17, 1877), a meeting of the ladies of the Presbytery was held in the First church, Carlisle, and "The Woman's Foreign Missionary Society of the Presbytery of Carlisle" was organized, and Mrs. Julia Briggs, of Harrisburg, was chosen president. It was with unfeigned fear and trepidation that they entered upon the work. They could scarcely see their way clear to pledge $400—the salary of Mrs. Eddy—as the amount to be raised the first year. But they did it. Now their annual contributions amount to $4,000.

It is with pleasure we here insert the fitting words uttered by Mrs. James F. Kennedy in the "Decennial Address" delivered by her before the society at its annual meeting, held at Carlisle March 9, 1887: "The women of the Presbytery of Carlisle joined a sisterhood of thirty societies, just ten years ago. Many of us remember the birth throes of our organization. A Presbyterial organization of women 'had not ceased to be a strange sound in our ears'—a new term in the language of Canaan. Was God's voice in the call? Was His the hand that beckoned us to follow? Were we in this way to be enabled to do more for the honor and glory of His name? Earnest prayer ascended for the sure manifestation of His will, and in His own time and way, the answer came, as the clear shining of the sun after rain. From a small beginning, the work went on, each succeeding year marked by steady growth. Strong, vigorous and mature, our Presbyterial society stands to-day, in the place that gave it birth, to celebrate its tenth birthday, and to attest that the good hand of our God has been upon it. We are here to thank Him for the sunshine and the dew, for 'the early and the latter rain,' whereby that growth has been attained. We thank Him for answered prayer, when we sought guidance in the selection of our honored president. We thank Him that her health and strength have been kept precious in His sight."

From this we turn for a moment to its twin sister organization—Woman's Presbyterial Home Mission Society. Are they not twins? Nay, are they not one, save in the fields of their

operation? And, to press the question further, are they not one in this too; for has not the everywhere present Master, whose are all souls, said: "*The field is the world!*"

One year and a half after the organization of the Woman's Presbyterial Foreign Missionary Society, viz: October 18, 1878, Presbytery took the following action in reference to the formation of a Woman's Synodical Home Missionary Committee: "The Board of Home Missions having requested Synod to appoint through its Presbyteries a committee of ladies to represent woman's work in behalf of home missions in its bounds, on motion, Mrs. George Norcross and Mrs. J. C. Caldwell were made the representatives of this Presbytery."

But the other Presbyteries of the Synod (Huntingdon, Northumberland and Wellsboro') failed to appoint like committees. Hence no action was taken by Synod at its meeting soon after. But at the meeting of Synod in the fall of 1879 a committee of eight ladies was appointed—two from each Presbytery.

Thus far there was no distinct Presbyterial committee. The ladies above mentioned were Presbytery's members of the Synodical committee. But at its meeting held at Carlisle, April 14, 1880, "A Presbyterial committee on Home Missions, consisting of Mrs. George Norcross, Mrs. J. C. Caldwell, Mrs. William A. West and Mrs. Jacob S. Nixon was appointed by Presbytery." Mrs. Nixon having declined to serve, Mrs. Charles L. Bailey was appointed on the committee at the meeting of Presbytery, October 23, 1880.

This committee reported to Presbytery the following April that they had raised and paid out as follows: Mrs. Park's salary, $300, and $240.59 which had been distributed to different points in Kansas, Dakota and Alaska; and that boxes to the value of $493.58 had been contributed—making a total of $1,034.17. That year (1881) the committee organized regularly into the Woman's Home Missionary Society of the Presbytery, with Mrs. Norcross as president.

Next spring they reported as the result of their year's work, having received from twenty churches, $1,612 in money and $1,541 in boxes—total, $3,153. In faith and patience they

have gone steadily forward in their work till, in 1886, their report for the year foots up, from thirty-three churches and twenty-eight bands, in money, $4,000, and in boxes, $1,500, making a total of $5,500. Five hundred of the four thousand dollars in money were contributed and applied to the cause of Freedmen.

As a matter of interest, instruction, and encouragement we here give the progress made in contributing to these two great causes (Home and Foreign Missions) from the time of the division. Just after the division, the Foreign Board came into existence. The first report was made in 1839. We note what was given every tenth year, except the last:

1839,	Home Missions,	$319	Foreign Missions, $593
1849,	" "	570	" " 1,560
1859,	" "	1,917	" " 2,030
1869,	" "	2,880	" " 3,218
1879,	" "	5,419	" " 7,004
1886,	" "	9,477	" " 9,120

The interest of Presbytery in the work of the Master beyond its own bounds, has been manifested not alone by the gifts of money to help it forward; but by the gift of men and women, as well. These have ever been found among the pioneers of the church in our own land from the days of McMillan down.

Nor has it turned a deaf ear to the call wafted from lands beyond the seas: "Come over and help us." But in response there have gone of its sons and daughters the following, whose names we have. Others may have gone whose names we have not. The figures indicate the term of service in the field; * indicates that they died in the service of the Board; the blank after the dash indicates that they are still in the field:

India.

Rev. Henry R. Wilson, D. D. ..... 1838—1846.
*Mrs. Henry R. Wilson ..... 1838—1847.
*Rev. David E. Campbell ..... 1850—1857.
Mrs. Rev. R S. Fullerton ..... 1850—1866.
Rev. R. Elliott Williams ..... 1852—1861.
Rev. Alexander P. Kelso ..... 1869—
Rev. Galen W. Seiler ..... 1870—
Mrs. Rev. F. I. Newton ..... 1874—

CHINA.

*Rev. M. Simpson Culbertson, D. D. ....1844—1862.
Rev. Calvin W. Mateer, D. D. ....1864—
Rev. John R. Wherry ....1864—
Mrs. J. R. Wherry ....1864—
Rev. Robert M. Mateer ....1881—
Rev. J. Hood Laughlin ....1881—

LIBERIA.

Rev. David A. Wilson ....1850—1858.
Mrs. D. A. Wilson, D. D. ....1850—1858.

BRAZIL.

*Rev. Ashbel G. Simonton ....1859—1867.
*Mrs. A. L. Blackford ....1860—1876.

JAPAN.

*Rev. Oliver M. Green ....1873—1883.
Annie B West ....1883—

SYRIA.

R. H. West (Prof. in Syrian Protestant College, Beyrout) ..1883—

A few paragraphs on church property will not fail to interest. None of the original churches are now standing. They were generally built of hewn logs, "chinked and daubed," as were also the dwellings of most of the early settlers. These generally gave way to larger and better houses of worship, as the people increased in numbers and advanced in wealth. To this, we believe, there is no exception. Even the "old Derry church," removed a short time ago, had been preceded by a smaller building, erected in 1732. A very strong desire was felt to preserve the building erected in 1756, but it had so crumbled and gone to decay that it had to be taken down. This occurred in 1883. Since then a beautiful and substantial limestone structure has been reared on this historic spot by the descendants and friends of the staunch Scotch-Irish Presbyterians who worshiped in the old log church.

Most of the older congregations are now occupying their third house of worship.

There are forty-nine congregations in the Presbytery, owning fifty-two churches and three chapels. From valuations furnished the Stated clerk, to be used in preparing a "tabulated statement" for the General Assembly, the value of these places

of worship is estimated at over $460,000. Twenty-four of the churches are brick, sixteen are frame, weatherboarded, and twelve are stone. Some of the stone churches are very old. The erection of seven of them dates back of the present century, viz: Paxton, about 1752; First church, Carlisle, 1771; Silver Spring, 1783; Big Spring, 1790; Lower Marsh Creek, 1790; Great Conewago, 1787; Mercersburg, 1794. And the Falling Spring church, at Chambersburg, was built in 1803. All of these old churches are in a fine state of preservation and most of them in excellent repair. "Humanly speaking," they may stand for centuries to come.

In the case of five of the above eight, viz: First church, Carlisle; Silver Spring, Big Spring, Falling Spring, and Mercersburg, changes have been made in the exterior by additions or by otherwise remodelling them. These, except possibly in one instance, were called for in order to secure much needed additional room. In all cases as few changes as possible were made in the original buildings. We think those at Carlisle and Falling Spring remain almost entirely intact; and that the changes made have been mainly in form of additions. These five old churches deservedly take rank among the best and most attractive in the Presbytery. It may be added that all of them are provided with fine lecture and Sabbath school rooms or chapels of recent date. Two of these are munificent gifts of individuals—that at Mercersburg, of Mr. Seth Dickey, and the elegant Memorial Sunday school chapel at Silver Spring, of Col. Henry McCormick and wife, of Harrisburg,

The exterior of the other three old stone churches remains unchanged, viz: Paxton, Lower Marsh Creek and Great Conewago. There appears to be no occasion that would demand change, and it is to be hoped that they will pass down intact through the centuries to come. By each succeeding generation they will be prized the more highly and held the more sacred, *because unchanged.* At Paxton the congregation have recently made internal changes and improvements which render it one of the most comfortable and attractive places of worship in the Presbytery, as it is the oldest. Since through with this improvement, they should erect upon their beautiful

and spacious grounds a suitable building for Sabbath school and lecture purposes. May there not be amongst them some one like-minded with Col. McCormick or Mr. Dickey? There exists the same need of such a building at Lower Marsh Creek church. At Great Conewago a neat and commodious lecture and Sabbath school room has just been erected.

One of the brick churches was built in the last century—Rocky Springs, in 1794. It is four miles north of Chambersburg. Both internally and externally it remains as it was when built. There may be seen to-day the old times wine-glass shaped pulpit, perched high against the wall with sounding board above; the straight, high-backed pews; the aisles laid in brick, etc. Men of the present day, especially from the towns and cities, regard it with great curiosity and deep interest. But what of the congregation? The multitudes that crowded its aisles and filled its pews in bygone years have passed away, and there are few to take their places. This latter is the one sad feature.

With scarce an exception, the church properties in the Presbytery may be said to be in excellent condition. Three fine new churches—Shippensburg, Derry and Lower Path Valley, and a fourth, neat and comfortable, at Steelton—have just recently been finished. The Second church, Carlisle, and the churches at Mercersburg and Newport have been remodeled and greatly improved. And repairs and improvements have been or are being made in or about the churches of Harrisburg, Upper Path Valley and Mechanicsburg: and arrangements have been completed for the erection of a fine brick church at Duncannon in 1888. Never in the history of the Presbytery has there been a time when more attention was paid to the character and condition of places of worship than now. To the honor of God's people be it said, there are none left lying waste. It should be added, *there are no debts on the churches of the Presbytery of Carlisle.*

Manses.

Another important form of church property is the manse or parsonage. There are twenty-one of these in the Presbytery;

the aggregate value of which is about $57,000. These furnish homes for the pasters of twenty-six churches, and are owned by the following congregations; Pine Street (Harrisburg), Paxton (for pastor of Paxton and Derry), Middletown, Dauphin, Duncannon, Millerstown (for pastor of Millerstown and Newport), Mechanicsburg, Silver Spring, Monaghan (for pastor of Monaghan and Petersburg), Second church of Carlisle, Gettysburg, Big Spring, Dickinson, Middle Spring, Central church (Chambersburg), Greencastle, Waynesboro', Robert Kennedy Memorial, Mercersburg, Upper Path Valley and M'Connellsburg (for pastor of M'Connellsburg, Green Hill and Wells Valley). These properties are all good and in good condition. May the day soon come when every congregation will have a like comfortable home for its pastor.

We are glad in closing this chapter on church property, to be able to say that the parsonages, like the church edifices, are unincumbered with debt.

In concluding this part of our work we express the conviction that perhaps there never was a time in their history when the churches of the Presbytery were better manned and equipped for efficient work than the present.

What we now most need, is the descent of the Fire—the baptism of the Holy Spirit. May He come in His plenitude and power.

A hundred years hence! Will the Master have come? If not, what will our record be and what will the "Spirit say to the churches?"

CHAPTER VIII.

Sketches of Churches now Belonging to the Presbytery.

THESE sketches relate almost exclusively to the origin, organization, pastorates and names of present elders of the churches. It is a matter of regret that they have to be so brief. Whilst of value and interest, as setting forth facts and dates, they will be unsatisfactory because of their brevity. They are so to the writer. But this is all that can be done under the circumstances. Even brief histories of all the churches would of themselves make a large volume.

Pastorates are made to date from the year of installation to that of dissolution of pastoral relation or death.

* Affixed to an honerary title indicates that it was conferred subsequently to that pastorate.

Many of the pastorates were long. *Six* extended through a period of more than fifty years each—the longest having been that of Mr. Snodgrass at Hanover, which was fifty-eight years; *nine* through a period of forty years and under fifty; *eighteen* over thirty and under forty years; *twenty-two* over twenty and under thirty years: *fifty six* over ten and under twenty years, and *seventy-eight* over five and under ten years.

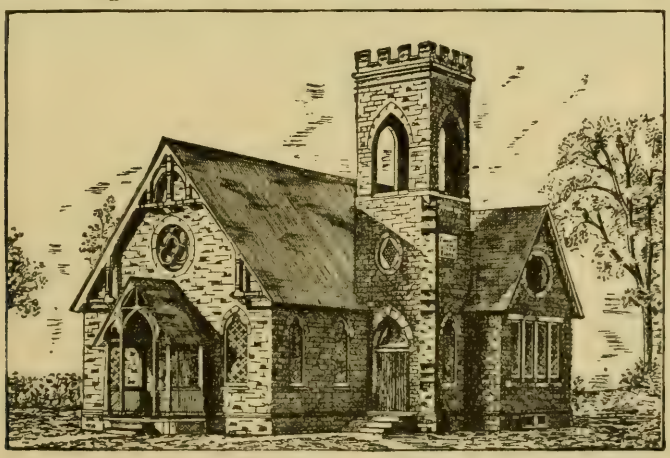
But many of them were brief—quite too brief to even admit of a thorough acquaintance between pastor and people. A reaction in favor of longer pastorates, however, has manifestly taken place. The probability of these in the case of the feebler congregations will be greatly strengthened by the operations of the sustentation scheme.

Derry Church.

So much has been said concerning the churches of Derry and Paxton in the general history of the Presbytery, especially in connection with the organization and first few years of Old Donegal Presbytery, that there is occasion to add but little here. By the election and ordination and installation of its

bench of elders in 1733 the church became fully organized. It and Paxton formed one pastoral charge during the first four years of Mr. Bertram's pastorate. It was sadly rent into two factions by the Old and New Side controversy which culminated in the division in 1741; but the two factions held together until after Mr. Bertram's death, which occurred in 1746. Then the New Side party, which was largely in the majority, called the Rev. John Roan, and the minority formed a separate congregation, placing themselves under the pastoral care of the Rev. John Elder, of Paxton. This unhappy division continued until after the death of Mr. Roan in 1775.

Their first house of worship is said to have antedated their organization and to have been erected in 1732, or possibly in 1729, while Mr. Anderson, pastor of Donegal church, was preaching to them a portion of his time. It was a small log building. This was succeeded by a larger and more substantial house of worship in 1756. It was a weather-boarded building, and withstood the ravages of time for more than a century and a quarter. The high-up goblet-shaped pulpit, the sounding-board, the precentor's bench, the perpendicular high-backed pews, have been viewed with mingled interest and curiosity by hundreds of visitors to Old Derry church grounds summer after summer for many years past, until the summer of 1883, when the building was torn down because deemed unsafe. The



NEW DERRY CHURCH, BUILT IN 1886.

beautiful lime-stone edifice now seen there, erected by loving hearts, and completed during the centennial year of Presbytery, as a memorial of pastors and people who worshiped God on this sacred spot the past century and a half and more, presents an appearance widely in contrast with that of the "old Derry church." In this regard the glory of the latter house far exceeds that of the former. Would that the time might soon come when it should equal that of the former in the number of earnest, devout worshipers of like faith with theirs.

CHURCH ORGANIZED—1733.

Pastorates.

Rev. William Bertram	1732—1746
Rev. John Roan	1746—1775
Rev. John Elder (of Old Side portion)	1746—1775
Rev. John Elder (of reunited church)	1775—1791
Rev. Nathaniel R. Snowden	1793—1796
Rev. Joshua Williams, D. D.*	1799—1801
Rev. James Adair, P. E.	1803—1803
Rev. James R. Sharon	1807—1843
Rev. John M. Boggs	1845—1847
Rev. Andrew D. Mitchell	1850—1874
Rev. Albert B. Williamson, S. S.	1887—

Communicants in 1888—3.

PAXTON CHURCH.

Much of what has just been said in regard to Derry church may be said about Paxton church also. Their origin was the same and the time and circumstances of their organization the same; and in their subsequent history the two churches have always stood very intimately related, as will be seen by a glance at the pastorates of both. Paxton experienced the same disastrous Old and New Side divisions that Derry did; and if Paxton's pastor preached to the Old Side portion of Derry congregation, in like manner Derry's pastor, after the death of Mr. Bertram, preached to the New Side portion of Paxton congregation. In each of the congregations there were distinct places of meeting and distinct assemblies of worshipers. Sometimes "Presbytery met at Mr. Elder's meeting house in Paxton," at other times it "met in Mr. Roan's meeting house in Paxton." After Mr. Roan's death and the reunion of the two parties in Paxton con-

gregation, the "Roan church" became the "Matthew Lind church" (Reformed Presbyterian), spoken of elsewhere. All traces of the church building have disappeared.

At Paxton, a little south of the present church may be traced the foundation of the first house of worship erected on that ground. Without knowing the exact date we feel safe, on general principles, in saying it was built not later than the time at which the church was organized; most likely it was before this, and about the time the first house of worship was built at Derry, as Mr. Anderson preached occasionally at Paxton as well as Derry. It was a log house. The growth of the congregation soon demanded more room. In 1752 the stone

PAXTON CHURCH, BUILT IN 1752.

church was built which stands there to-day, in the midst of the beautiful old grove that shaded the worshipers of God in generations gone by, admired and almost venerated by all the friends of Paxton church. The massive walls of limestone are as firm and strong to-day as the day they were built. And—thanks to that grace which restrained from the rage for new things—the exterior of the church remains almost unchanged. With commendable taste and liberality the congregation remodeled the interior in 1888 and furnished it in the new.

Paxton congregation is now small, as compared with what it was in former years. But we must keep in mind the change that has taken place in population, and the fact that on the territory once covered by Paxton church alone there are now within a radius of two miles not less than half a dozen churches of other denominations.

CHURCH ORGANIZED—1733.

Pastorates.

Rev. William Bertram .....1732—1736
Rev. John Elder .....1738—1791
Rev. John Roan (New Side portion) .....1746—1775
Rev. Nathaniel R. Snowden .....1793—1796
Rev. Joshua Williams, D. D.* ..... 799—1801
Rev. James R. Sharon .....1807—1843
Rev. John M. Boggs .....1845—1847
Rev. Andrew D. Mitchell .....1850—1874
Rev. William W. Downey ..... 1875—1877
Rev. William A. West (S. S.—2 P. M. service) .....1878—1883
Rev. Albert B. Williamson .....1887—

Ruling elders in 1888—John B. Rutherford, Matthew B. Elder, Spencer F. Barber, Francis W. Rutherford.

Communicants in 1888—37.

SILVER SPRING CHURCH.

In response to the Macedonian call, "Come over and help us," the Presbytery of Donegal sent supplies to preach to the "people over the river," or, as they are sometimes termed, "the people of the Conodoguinnet," as early as 1734. The first supply sent was Alexander Creaghead, who was licensed on the 16th of October, 1734, and on the same day appointed "to supply over the river, two or three Sabbaths in November." At different times during the following summer they were supplied, by appointment of Presbytery, by Mr. Alexander Creaghead and the Revs. Wm. Bertram, pastor of Derry and Paxton churches, and John Thomson, pastor at Chestnut Level. 1736 is regarded as the year in which the organization of the church occurred. For about half a century the church was known as East Pennsborough (or sometimes Lower Pennsborough) to distinguish it from West (or Upper) Pennsborough near Carlisle.

SILVER SPRING CHURCH AND CHAPEL.

West Pennsborough church claims that they are "the people of the Conodoguinnet," because their first house of worship stood upon the bank of the creek, and hence that theirs was the first congregation organized "over the river." To this, East Pennsborough, speaking through one of her sons, the Hon. A. Loudon Snowden, replies that the traditions which come down from some of the old settlers through his father, "make the location of its first church within a very short distance of the creek, a little way above where Sample's bridge now stands.* Other accounts there are which locate the original log "meeting-house" near the spot where the present church stands. This, it may be added, is the generally received account. This does not militate at all against the view that the people of East Pennsborough may have been the "people of the Conodoguinnet." It was a term used to denote the people in the region of the Conodoguinnet, just as "the people of the Conococheague" denoted people living in the region of Mercersburg, Loudon, Welsh Run, Greencastle, etc.

Wherever the church may have stood, there can be no doubt of its having been built prior to 1739. For on the 14th day of November, that year, the day on which the Rev. Samuel Thomson was ordained and installed as first pastor of East and West Pennsborough congregations, "Mr. Anderson, at the meeting-house door, gave public advertisement that if any could advance any lawful objection against Mr. Samuel Thomson being set apart to the work of the holy ministry to both societies of this place, and no objection offering," he was ordained and installed! The present church edifice was built in 1783. In 1866 it underwent some changes, making it what it now is. It stands near a beautiful spring, which derives its name from James Silvers, who took out a warrant in 1735 for the land on which the spring rises, adjoining the church property. Mr. Silvers had located there several years before. The spring and the stream flowing from it take their name not from any silvery appearance of the water or the bottom of the spring, but, as already intimated, from the name of the proprietor. It is Silvers' Spring, not Silver Spring. We have no doubt it was

*Address at Sesqui-Centennial Anniversary, 1884.

intended the church should also be so named. But—whether by accident or otherwise we know not—in the act of the Legislature, by which the church was incorporated September 25, 1786, it is called "Silver Spring Presbyterian Church of Cumberland county, Pennsylvania." In this way it comes to pass that though the church was named after Silvers' Spring, its corporate name is Silver Spring church.

This is one of the churches in our Presbytery which has suffered greatly by changes which have taken place in the population of the surrounding country. The organization of a church in Mechanicsburg also occasioned a heavy drain upon its membership and constituency. But the church still lives, and, although not strong, is in a healthy condition. Its is historic ground, which should be maintained. It is one of the two pioneer Presbyterian churches in Cumberland Valley. In financial affairs it has not failed to have substantial friends outside its bounds in the persons of some, the remains of whose ancestors rest in the "silent city" close by.

We may not close this brief sketch without alluding to the beautiful Sabbath school chapel erected in 1885 in memory of a very dear child, Mary Cameron McCormick, by her parents, Mr. and Mrs. Henry McCormick, of Harrisburg. It testifies alike to "her great delight in Sunday school associations" and their interest in and attachment to old Silver Spring church.

CHURCH ORGANIZED—1736.

Pastorates.

Rev. Samuel Thomson,	1739—1745
Rev. Samuel Caven,	1749—1750
Rev. John Steel,	1764—1775
Rev. Samuel Waugh,	1782—1807
Rev. John Hayes,	1809—1814
Rev. Henry R. Wilson, D. D,	1815—1823
Rev. James Williamson,	1824—1838
Rev. George Morris,	1840—1860
Rev. William H. Dinsmore,	1861—1865
Rev. William G. Hillman,	1866—1867
Rev. William B. McKee,	1868—1870
Rev. R. P. Gibson,	1872—1875
Rev. Thomas J. Ferguson,	1879—

Ruling elders reported in 1888—James Eckles, William Irvine, William J. Meily.

Communicants reported in 1888—71.

First Church, Carlisle.

The original name was Upper Pennsborough. This church, if not the first, was one of the first two churches organized west of the Susquehanna River. The question of priority between it and Lower Pennsborough (Silver Spring) is one which is difficult of solution at this remote day. The probability is that they were organized about the same time. Over both of them on the same day, at Lower Pennsborough church, was installed the same first pastor. They are the honored pioneer churches in a region soon after to become the strongest seat of Presbyterianism of the last century in this new land.

Near the bank of the Conodoguinnet creek, about a mile and a-half northwest of Carlisle, was erected, in 1735, the first "meeting-house" of this congregation. "It was a log building and stood near the southwestern corner of the present cemetery ground, and, in accordance with the prevailing usage of the time, was not far from some springs which break forth out of the bank of the creek," which, from this circumstance have ever since been called "the Meeting-House Springs." After the resignation of Mr. Thomson in 1749, the church was without a settled pastor until 1759. In the meantime the town of Carlisle was founded and became a place of holding service. The people of the congregation were by no means a unit. There was intense feeling here, as in nearly every congregation throughout the Presbytery, on the religious questions of the day. The Old and New Side controversy had produced division even in Mr. Thomson's time; and when the reunion of 1758 took place there were two congregations worshiping in Carlisle. They remained apart. The Old Side congregation called the Rev. John Steel; and the New Side congregation, in connection with Big Spring, called the Rev. George Duffield. They were both installed the same year (1759). In May of that year (as will be seen elsewhere) the united Synod of New York and Philadelphia advised the erection of but one house

of worship. But they not only declined the advice, but must have proceeded with dispatch to erect their separate places of worship; for the records show that on "the 21st of October, 1760, Presbytery met agreeably to adjournment in Mr. Steel's meeting-house in Carlisle;" and that "on the 28th day of April, 1761," they met "in Mr. Duffield's meeting-house in Carlisle." "In 1766 a lot of ground 180x200 feet, on the Centre Square, was conveyed by Thomas and Richard Penn to the Presbyterians under the pastoral care of Rev. John Steel, 'to remain a site for a church or a meeting-house forever.' On this lot was commenced, by Mr. Steel's congregation, early in 1769, the large stone building, now in use, on the northwest quarter of the public square. The work was interrupted for a while in consequence of the failure of the contractor, so that it was not completed sufficiently to be occupied for worship until 1772."

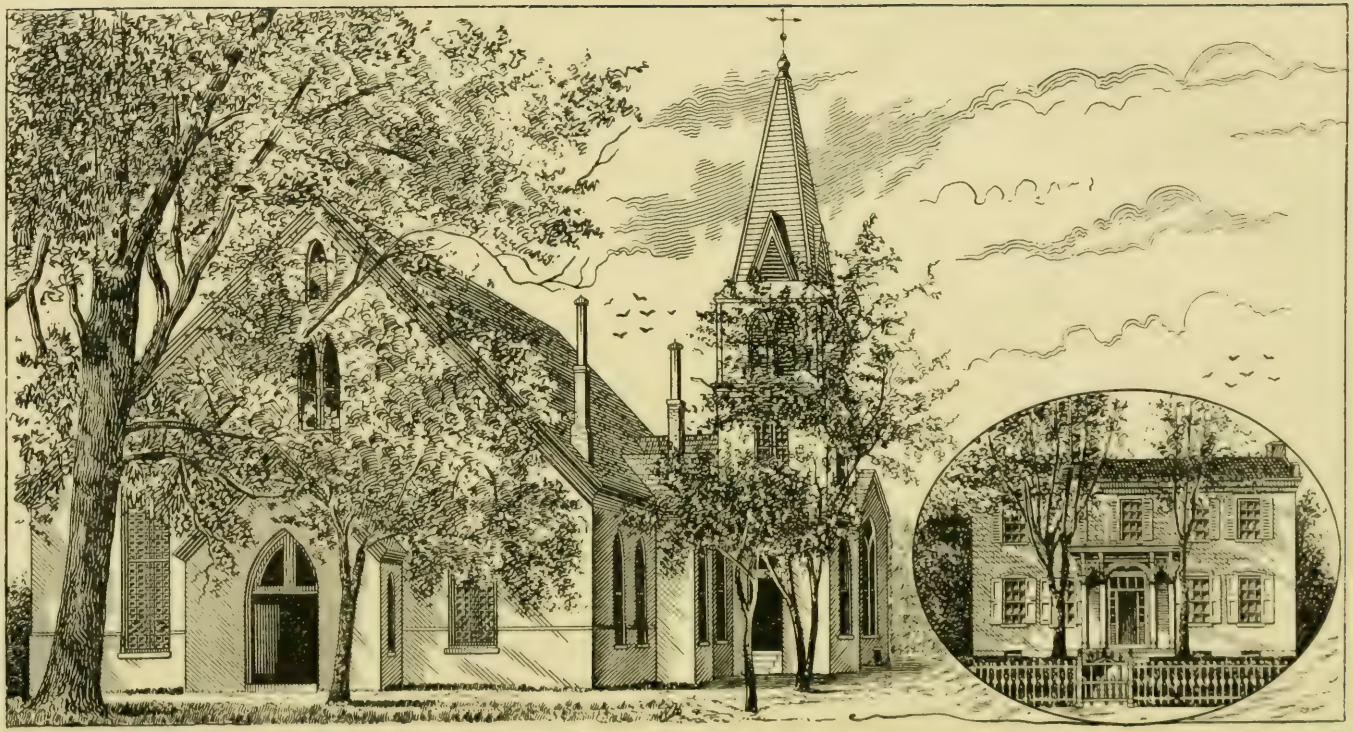
Dr. Duffield having removed to Philadelphia in 1772, and Mr. Steel having died in 1779, the two congregations were supplied by appointment of Presbytery until 1785, when they became one under Dr. Robert Davidson as pastor, with Dr. Nisbet as co-pastor. In 1833 a number of persons belonging to the congregation asked Presbytery to organize them into a second church, and the request was granted. An account of this will be found in sketch of Second church, Carlisle.

"In 1827 the interior of the house of worship was modernized and much improved, and a building, one story in height, was erected against the western wall to serve for prayer meetings, lectures and Sabbath schools. The present beautiful and commodious structure, which occupies a little more than the same ground, was built as a memorial of the reunion of the two branches of the general Presbyterian church, and was dedicated in the autumn of 1873."

CHURCH ORGANIZED—1736.

Pastorates.

Rev. Samuel Thomson	1739—1749
Rev. John Steel (Old Side)	1759—1779
Rev. George Duffield, D. D. (New Side)	1759—1772
Rev. Robert Davidson, D. D.	1785—1812
Rev. Charles Nisbet, D. D. (co-pastor)	1787—1804



BIG SPRING CHURCH AND PARSONAGE, NEWVILLE, PA.

Rev. George Duffield, Jr, D. D.*.....1816—1835
Rev. William T. Sprole, D. D.* (P. E.) .....1837—1843
Rev. Ellis J. Newlin .....1844—1847
Rev. Conway P. Wing, D. D. .....1848—1875
Rev. Conway P. Wing, D. D., Pastor Emeritus.....1887—1889
Rev. Joseph Vance, D. D. .....1876—1886
Rev. Eugene L. Mapes .....1888—

Ruling elders in 1888—J. C. Hoffer, James Coyle, John Irvine, Thomas B. Thomson, John B. Landis, Robert M. Henderson, Richard R. Craighead.

Communicants in 1888—305.

Big Spring Church, Newville.

The inviting character of the country, the fertile lands skirting the Conodoguinnett creek and its tributary, "the Great Spring," caused a dense population to collect in the vicinity of Newville very soon after the country was thrown open for settlement. Perhaps as early as 1736, and certainly not later than 1737, the Presbyterians settled at and near the "Great Spring" were organized into a congregation. It was not without great and grievous tribulation they were permitted to secure for themselves a local habitation and a settled pastor. On the 22d of June, 1737, "the people of Hopewell" brought into Presbytery, then in session at West Nottingham, Chester county, a supplication requesting the concurrence of the Presbytery to draw a call to Mr. Thomas Creaghead." But, Presbytery finding some inconvenience in reference to the situation of one of their meeting houses, did not see cause to concur with them at present." The Great Spring was the place they wished to build their meeting house. Upper Pennsborough congregation was opposing this as an encroachment on their territory. A conference was had, by order of Presbytery, between the two congregations, but without result. The ground was then "perambulated" by a committee, who reported in November, 1737, that by one road it was eight miles from Pennsborough church to the Great Spring, and that by another road it was twelve miles. The people of Hopewell urged their call. Mr. Creaghead was impatient. But Presbytery after taking "the affair of the perambulation into consideration, and after much discourse upon it," deferred action until the next spring. Even

then it was not settled, and action has not been taken to this day. But, August 31, 1738, Presbytery appointed Mr. Alexander Creaghead to instal Mr. Thomas Creaghead the second Friday of October, and that he send an edict to be published timeously before." Mr. Creaghead died the following year.

From the foregoing it would appear that the first house of worship at Big Spring was built in 1737 or 1738. It was a log house and stood in the present cemetery enclosure and not far from the site of the present church. In 1790 the congregation built a large stone church, in the prevailing style of that time. In 1842 it was remodeled and greatly improved. But the improvement then made was slight as compared with that of 1881. As you gaze upon the massive sightly edifice of to-day with its well-proportioned tower, you can scarcely imagine it to be the plain, unpretending building put there almost one hundred years ago. It proves the value of work well done. At the same time that the last improvement was made upon the church, a large and well-arranged building was erected at the eastern end of the church in which to hold Sabbath school and the week evening meetings of the congregation, and the beautiful grounds were enclosed with a suitable fence.

CHURCH ORGANIZED—1737.

Pastorates.

Rev. Thomas Creaghead ..... 1738—1739
Rev. John Blair ..... 1742–1755†

† The Rev. Richard Webster (Hist. Pres. Ch. p. 487) says: "The incursions of the Indians led him (the Rev. John Blair) to relinquish his pastoral charge December 28, 1748. Dr. Sprague (Annals, etc.) accepts and repeats this statement. Dr. Archibald Alexander (Log College) says: 'By reason of hostile incursions of the Indians, the people of Big Spring (now Newville) were obliged to leave their rude habitations on the frontier and to retreat into the more densely populated part of the colony.' Mr. Blair, it would seem, never returned to the place whence he had been driven by the invasion of the savages, but upon the decease of his brother Samuel he received and accepted a call to be his successor at Fagg's Manor in 1757."

Upon these statements we remark:

1st. All agree that Mr. Blair was driven from his field of labor by the incursions of the Indians.

2d. No incursions such as those spoken of (by which the people were obliged to leave their homes and retreat into the more densely populated parts of the colony), occurred in 1748, nor until 1755.

3d. It is not at all probable that John Blair would "have remained without a settlement from 1748 to 1757" (as said by Mr. Webster).

4th. For these reasons we think he continued pastor of the united congregations of Big Spring, Middle Spring and Rocky Spring until 1755.

Rev. George Duffield, D. D. ..... 1759—1769
Rev. William Linn ..... 1777—1784
Rev. Samuel Wilson ..... 1787—1799
Rev. Joshua Williams, D. D. ..... 1802—1829
Rev. Robert McCachran ..... 1831—1851
Rev. J. S. H. Henderson ..... 1852—1862
Rev. Philip H. Mowry, D. D.* ..... 1864—1868
Rev. Ebenezer Erskine, D. D. ..... 1870—

Ruling elders in 1888—D. D. G. Duncan, John Wagner, Thomas Stough, William Green, Edwin R. Hays, Robert Mickey, Samuel A. McCune and Peter Ritner.

Communicants in 1888—407.

Greencastle Church.

Owing to the wonderful influx of Scotch-Irish immigrants and the distinct policy of the provincial authorities to place them upon the frontier, the settlement of almost the entire Kittochtinny or Cumberland Valley was well nigh simultaneous. Hence, Presbytery sent supplies to the "people of Conococheague almost as soon as to the people of the Conodoguinnet." By the people of the Conococheague, as first mentioned in the Records of Presbytery, were meant those of the region of Chambersburg, Greencastle, Mercersburg, Welsh Run. Hence, also, the organization of a church at a point so far remote as Greencastle the same year as that of Big Spring (1737).

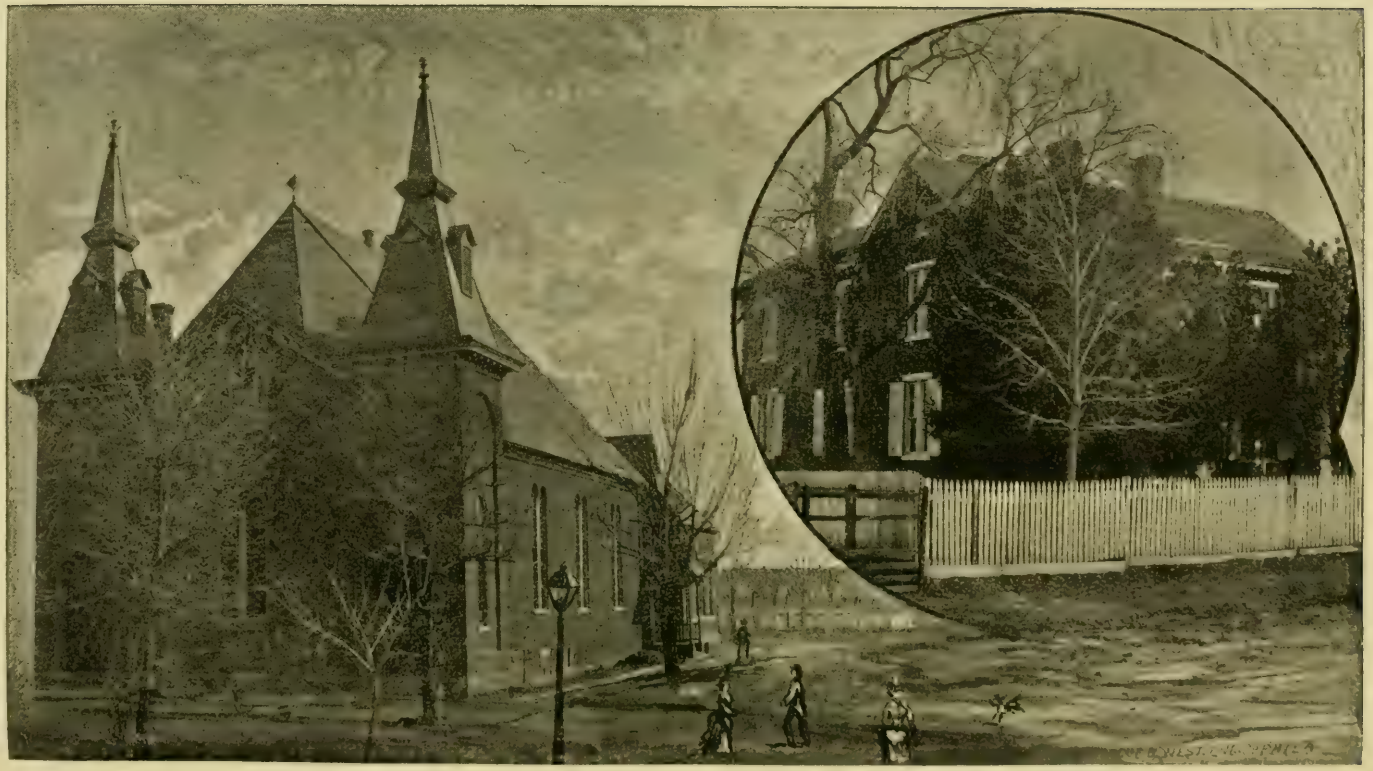
Their first "meeting-house" was built of logs, and stood near a spring on the land of Mr. Rankin, a short distance east of the town. It was built prior to 1739. After a time it gave place to a larger frame weather-boarded building, about 28x42 feet, which was painted red, and hence came to be known as the "Red church." In 1803 it was enlarged by the addition of twelve feet to the front. This was occupied till 1828, when it was torn down, a plain brick church, 50x60 feet, having been built in the town of Greencastle. The latter had a basement, which was used for prayer meeting and Sabbath school purposes. But this being found damp and uncomfortable, a suitable building for these purposes was soon after erected. Recently the whole church property has been made to undergo such changes

and improvements as to render recognition impossible, and to make it virtually new. In the centennial year of the Presbytery the congregation erected, in place of the old lecture room, an elegant chapel at a cost of well nigh $5,000; and in the centennial year of the General Assembly they completely remodeled the church, without and within, making it at once a beautiful, comfortable and convenient house of worship.

Either in 1737 or 1738 the people living on the east and west sides of East Conococheague creek agreed upon division. This they did without having consulted Presbytery. In 1738 Presbytery took exception to their conduct in not having consulted them, "but, considering the circumstances, approved of the division." The "Red church" congregation was the "society on the east side." They belonged to the "Old Side" party in the great schism of 1740. The other "society" belonged to the "New Side" party. They worshiped in "the tent;" and must have kept up their organization after the union of the Old and New Side parties in 1758. This evidently was the congregation over which Rev. Thomas McPherrin was installed pastor in 1774, in connection with Hagerstown and Lower West Conococheague. The Rev. James Lang was then, and had been for seven years, pastor of the congregation worshiping in the "Red church." Mr. McPherrin's pastorate continued to 1799, when, at his request, it was dissolved by Presbytery. The following is the minute concerning it, found in the Records of Presbytery: "The Rev. Mr. McPherrin, by a letter to the moderator, prayed for liberty to resign his pastoral charge of the congregations of Lower, East and West Conococheague, and assigned reasons for the same. The said congregations also, by a representation signed by several elders, declared their full consent to his attaining his request."*

The pastoral relation between Mr. Lang and the congregation worshiping in the Red church was dissolved by Presbytery in November of the following year (1800). Thus the two branches were left without pastors at the same time. They shortly after united in extending a call to Mr. Robert Kennedy,

* Pres. Records, October 2, 1799, p. 75.



CHURCH AND MANSE, GREENCASTLE, PA.

who became their pastor in 1803. Lower West Conococheague (now Robert Kennedy Memorial) church had one-half Mr. Kennedy's time. After the union of the two congregations of East Conococheague they both worshiped in the Red church. It was this that necessitated the addition to the church heretofore spoken of.

In a little less than a quarter of a century after this, the size of the congregation was greatly increased by the incoming of another congregation. This, most likely, necessitated the erection of the new church of 1828. In 1783 the Rev. Matthew Lind settled at Greencastle as pastor of the Associate Reformed congregation, which was a combination of the Reformed and Associate churches of the neighborhood prior to 1782; each of which had a small log house of worship. In 1791 the congregation erected what was known as the "White church." It was a log structure on Baltimore street, which was weather-boarded and painted white. Hence the name, in distinction from the "Red church." That plain, little building became historic. Here the Associate Reformed Synod met in 1799, when the standards of that church were adopted. Here the first General Synod held its sessions in 1804. Here Dr. John M. Mason made his celebrated defense as the friend and advocate of open communion, or rather in the grove just by, for the house could by no means hold the immense concourse of people.

The Rev. Matthew Lind was pastor of this church, 1783–1800; John Young, 1800–1803; John Lind, 1804–1824.

In 1825 the congregation placed itself under the care of the Presbytery of Carlisle, and the Rev. Matthew Lind Fullerton became its pastor. (For particulars see Hagerstown church.) Mr. Fullerton preached here and at Hagerstown on alternate Sabbaths until the time of his death in 1833. It was so arranged that he preached in Greencastle the day Mr. Buchanan preached in Waynesboro'. Thus the people met alternately in the Red and White churches, as one congregation every Sabbath. After Mr. Fullerton's death Mr. Buchanan became their sole pastor, and the Presbyterian element in and around Greencastle became one in organization, as they already were one in all other respects.

CHURCH ORGANIZED—1737.

Pastorates.

Rev. Samuel Caven 1739–1741
Rev. John Steel ..... 1752—1756
Rev. James Lang ..... 1767—1800
Rev. Thomas McPherrin, (New Side) ..... 1774—1799
Rev. Robert Kennedy ..... 1803—1816
Rev. James Buchanan ..... 1818—1839
Rev. Matthew Lind Fullerton, (Second church) 1825–1873
Rev. J. T. Marshall Davie ..... 1840—1845
Rev. Thomas V. Moore, D. D.* ..... 1845—1847
Rev. William M. Paxton, D. D., LL. D.* ..... 1848—1850
Rev. Edwin Emerson ..... 1852—1860
Rev. William T. Beatty, D. D.* ..... 1861—1863
Rev. J. W. Wightman, D. D.* ..... 1863—1870
Rev. David K. Richardson ..... 1872—1877
Rev. James H. Stewart ..... 1877—1883
Rev. James D. Hunter ..... 1884—

Ruling elders in 1888—J. K. Davidson, M. D., J. C. McLanahan, William McCrory, G. Fred. Ziegler, William A. Reid, C. F. Fletcher, J. A. Fleming, L. H. Fletcher.

Communicants in 1888—248.

FALLING SPRING CHURCH, CHAMBERSBURG.

Benjamin Chambers was the youngest of four brothers who emigrated from County Antrim, Ireland, between the years 1726 and 1730. In 1730 he settled where Chambersburg now stands and gave to the place the name of Falling Spring. This settlement was made in advance of the general settlement of the territory west of the Susquehanna. It was done by special grant of the proprietory government and with the consent of the Indians. Many cases of like character occurred all through Cumberland Valley. The settlement was known by the name of Falling Spring until 1764, when the town of Chambersburg was laid out and named after the proprietor.

By appointment of Presbytery the Revs. Samuel Thomson and Samuel Caven supplied "the people of Conococheague much of the time during the years 1737 and 1738. By the people of Conococheague is meant the various settlements at Falling Spring, Greencastle, Mercersburg, etc. There is a very strong probability that Falling Spring church was organized

FALLING SPRING CHURCH, CHAMBERSBURG, PA.

the same year that Greencastle church was, *i. e.*, 1737. Mr. Caven and Mr. Thomson (especially the latter) were frequently appointed by Presbytery to minister to the people of Pennsborough the same years they were sent as supplies to Conococheague (1737 and 1738). In the same year (1739), Mr. Thomson was settled as pastor of Lower and Upper Pennsborough churches and Mr. Caven as pastor of Falling Spring and East Conococheague congregations. On the same day—June 29, 1738—that the call was presented from the former charge for Mr. Thomson, a supplication was presented by Benjamin Chambers, desiring that a minister be appointed to moderate a call from Falling Spring church for Mr. Caven. On the same day Thomas Brown, commissioner from East Conococheague, asked "that a minister be sent there to baptize children and inspect into their disorders." After "spending a pretty dale of time in consulting" over the supplications of Mr. Chambers and Mr. Brown, Presbytery "ordered Mr. Black to go on that expedition about the beginning of August and do what he can to answer the end of both supplications."*

At a meeting of Presbytery August 31 of the same year Mr. Black reported the division of the congregation of East Conococheague into two societies and the call of Mr. Caven by the society on the east side of the creek. As part of Mr. Black's duty in "this expedition" was to moderate a call for Mr. Caven at Falling Spring, we may presume that he attended to it at the same time. Mr. Caven declined giving an answer to the call until April 5, 1739, when he signified his acceptance. He was ordained and installed November 16, following—just two days after the ordination and installation of his friend, Mr. Thomson, at Pennsborough.

The Presbyterians of Chambersburg and vicinity are under lasting obligation to Col. Benjamin Chambers for the donation made one hundred and fifty years ago, of the beautiful spot where the Falling Spring church stands and the remains of many of their departed loved ones rest. About the time of, or very soon after, the organization of the congregation a plain log structure was built as a house of worship. In a few years it proved too

*Presbyterial Records, June 29, 1738.

small to accommodate the growing congregation and too plain and uncomfortable to suit the improved condition and taste of the people. Hence, in 1767 it was removed and in its place was erected a larger and better finished house of worship, 35x70 feet. A deed of the ground was presented by Col. Chambers the year following. In 1803 the stone church, which graces the spot to-day, was built. In 1856 a vestibule was added to the front and the church was otherwise improved without interfering more than possible with the original building. It is to be hoped it will be handed down through succeeding generations with ever-growing veneration. In —— a beautiful stone chapel was erected near the church, containing not only lecture and Sabbath school rooms, but also session room and pastor's study.

For more than half a century after their organization Falling Spring and East Conococheague (Greencastle) churches constituted one pastoral charge. But since the installation of Rev. Wm. Speer, in 1794, Falling Spring church has formed a distinct charge.

In 1868 a colony went out from the church and was organized into the Central Presbyterian church, Chambersburg.

CHURCH ORGANIZED—1737.

Pastorates.

Rev. Samuel Caven	1739—1741
Rev. James Lang	1767—1793
Rev. William Speer	1794—1797
Rev. David Denny	1800—1838
Rev. William Adam	1840—1841
Rev. Daniel McKinley, D. D.*	1841—1850
Rev. Joseph Clark	1852—1857
Rev. Lambert S. Fine	1858—1859
Rev. Samuel J. Niccolls, D. D.*	1860—1864
Rev Joshua B. H. Janeway, P. E.	1866—1866
Rev. J. Agnew Crawford, D. D.	1867—1886
Rev. J. Agnew Crawford, D. D., Pastor Emeritus	1886—
Rev. John Grier Hibben	1887—

Ruling elders in 1888—William G. Reed, George F. Platt, Jacob S. Nixon, Henry A. Riddle, William B. Reed, John S. McIlvaine, John G. Orr.

Communicants in 1888—250.

Mercersburg Church.

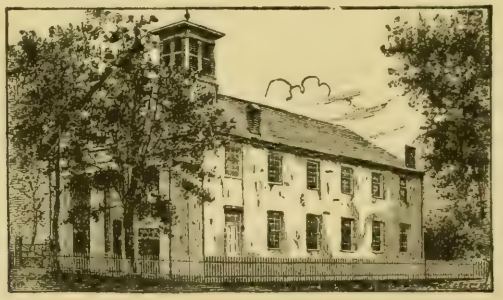
The year following the organization of East Conococheague church, that is, in 1738, the people of West Conococheague were organized into a congregation. The choice of location for their "meeting-house" lay between the beautiful spring at Waddell's grave-yard, not far from Bridgeport, along the South Penn branch of the Cumberland Valley Railroad, and the fine spring at what has since been known as "Church Hill." The latter was selected, and here a rude log church was erected. Like nearly all the churches of that day, it was cheerless and uncomfortable in the extreme. Even the luxury of fire in midwinter was a thing unknown. The territory at first covered by the congregation was large, embracing St. Thomas, Loudon and Welsh Run in addition to the immediate neighborhood. When the church at Welsh Run was organized, in 1741, by the New Side party, it took the name of Lower West Conococheague, and that near Mercersburg the name of Upper West Conococheague.

Owing to the perils connected with the Indian wars, of which special mention is made elsewhere, their church was surrounded by a stockade. Their first pastor, the Rev. John Steel, was the leader of his people in war as well as in peace. He and they went to the house of God on the Sabbath day armed and ready for any emergency. During these Indian wars the congregation was virtually broken up. When greater security and quiet were restored, Mr. Steel did not return to his congregation but settled in Carlisle.

Dr. Creigh, in his carefully prepared history of the congregation, speaks of the church edifice having been twice enlarged prior to 1819. Whether this was by additions to the original structure or by the erection of new and larger houses of worship is not altogether clear, but the language would seem to imply the former. To meet the wants of the congregation a large stone church was built at Church Hill in 1819 and dedicated in January, 1820. Its walls were rough-cast or plastered on the outside. This was what was known as the "White church." It was occupied until 1855, shortly after which it was torn down. The graveyard is all that now remains to

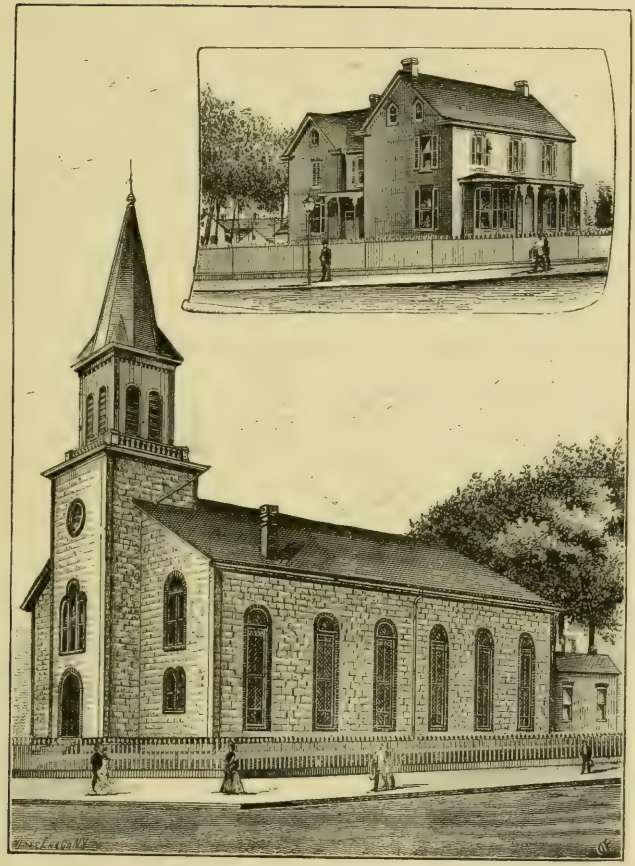
mark the sacred spot. It is surrounded by a strong stone wall and is well taken care of. Here rest the remains of their second pastor, the Rev. John King, D. D., who was a man among men in his day. He was moderator of the fourth General Assembly, which met at Carlisle in 1792. In a time of great excitement and peril to the church another who for many years had been their pastor (Rev. David Elliott, D. D., LL. D.) presided over that body.

In the same year that the Presbytery of Carlisle was erected, the town of Mercersburg was laid out. To meet the wants of the population which soon collected here, it was felt that there ought to be a place of worship in the town and divine service conducted in it. It was two and a half miles to the original place of worship. This led to the erection, in 1794, of the stone church which is still occupied by the congregation. The ground on which it and the parsonage stand was the gift of the Hon. Robert Smith.



MERCERSBURG CHURCH AS REMODELED IN 1844.

From the time of its erection part of the preaching service was held in town. Finally, in 1855, the original place of worship was abandoned and all the services began to be held in town. This church was repaired and a portico was added to it in 1844. In 1886 it was further repaired and remodeled, outside and inside, and made what it now is—an exceedingly pleasant and comfortable place of worship. Very little of the appearance of the former place of worship is to be seen in the handsome and attractive church edifice of to-day. At the same time that the church was undergoing these changes, the lecture and



PRESBYTERIAN CHURCH,

MERCERSBURG, PA.

Sabbath school building was taken down and rebuilt in the rear of the church. It is in every way a great improvement on the old one.

CHURCH ORGANIZED—1738.

Pastorates.

Rev. John Steel ..... 1752—1756
Rev. John King, D. D. ..... 1769—1811
Rev. David Elliott, D. D., , LL. D.* ..... 1812—1829
Rev. Thomas Creigh, D. D. ..... 1831—1880
Rev. Harlan G. Mendenhall ..... 1881—1883
Rev. W. T. Linn Kieffer ..... 1883—

Ruling elders in 1888—Oliver L. Murray, Seth Dickey, John McCullough, S. McLain Rhea, James W. Witherspoon, W. Van Fosen Bradley and A. E. French.

Communicants in 1888—229.

MIDDLE SPRING CHURCH.

During the first few years of its history the church of Big Spring was known by the name of Hopewell. It evidently had two places of worship—one at Big Spring, the other at Middle Spring—Hopewell and Upper Hopewell. Hence it is that in the Records of Presbytery for June 22, 1737, the church proposed to be built at the "Great Spring" is spoken of as "one of their houses." The other house was at Middle Spring. It is, no doubt, in regard to the latter point we find this entry in the Presbyterial records under date of October 17, 1738: "Robert Henry, a commissioner from Hopewell complained that the people of Falling Spring are about to encroach upon Hopewell congregation." This is of like character with the complaint made by Upper Pennsborough congregation against Hopewell congregation for building a church at Big Spring. During his short ministry the Rev. Thomas Creaghead preached here as well as at Big Spring.

It is not stated in the Records of Presbytery that a formal severance took place between Hopewell and Upper Hopewell after the death of Mr. Creaghead, which occurred in Apr., 1739; but there is some indication of it in the fact that at the meeting of Presbytery held on the 20th of the same month "Mr. Caven was appointed to supply at Upper Hopewell. Most likely it

became a distinct and independent congregation at that time. Then for the first time in the Records the name *Upper* Hopewell is used, indicating that it had become distinct and separate from Hopewell. And under date of November 17, 1739, we find the following record: "Ordered that Mr. Anderson supply at Upper Hopewell to-morrow and Mr. Boyd at Lower Hopewell. Mr. Caven at Upper Hopewell the fourth Sabbath of December, the first Sabbath of February and the third Sabbath of March."

At what time the name was changed from Upper Hopewell to Middle Spring the writer is unable to tell. Perhaps it was about the time the three churches of Big Spring, Rocky Spring and Middle Spring (lying between the other two) united in choosing the Rev. John Blair for their pastor. Of this choice of pastor there is no record in the minutes of Presbytery. It was the time of the Old and New Side division, during which the churches of the Presbytery of Donegal were terribly rent and separated. Mr. Blair was an ardent New Side man and was never identified with the Presbytery. From the records of Middle Spring church it is learned that the elders of the three above-named churches and the minister (Mr. Blair) met at Middle Spring December 27, 1742, in order to settle the division of the minister's labors among the three congregations, which resulted in an equal division of time. In regard to the period covered by Mr. Blair's pastorate see sketch of Big Spring church, foot-note.

The first house of worship was built of logs and was erected in 1737 or 1738. It stood on ground now included in the lower graveyard and not far from the present entrance. The congregation increased rapidly owing to the great influx of Presbyterian population: and it was not long until it was necessary to erect a larger church. The same material was used. The second building was 48x58 feet. Even it had to be enlarged ere long. In 1781 a stone church was built on the higher ground, near the site of the present church. Its dimensions were 58x60 feet. This stood till 1848, when the present comfortable and substantial brick structure was reared. Middle Spring has always been a strong and influential congregation.

Alike in times of peace and of war its pastors and men have played no unimportant part in the affairs of church and of state.

CHURCH ORGANIZED—1739.

Pastorates.

Rev. Thomas Creaghead ..... 1738—1739
Rev. John Blair ..... 1742—1755
Rev. Robert Cooper, D. D. ..... 1765—1797
Rev. John Moodey, D. D. ..... 1803—1854
Rev. Isaac N. Hays, D. D.* ..... 1854—1868
Rev. David K. Richardson ..... 1870—1871
Rev. Samuel S. Wylie ..... 1872—

Ruling elders in 1888—William D. Means, William D. McCune, William A. Cox, Robert Peebles and A. M. Clark.

Communicants in 1888—200.

ROCKY SPRING CHURCH.

About four miles north of Chambersburg is one of the beautiful springs of Cumberland Valley, at which the pioneer Presbyterian settlers were wont to assemble for the worship of God. The early history of this church is wrapped in a great deal of obscurity. It is generally agreed that its organization occurred about 1739. That was a period of intense excitement in the Presbyterian church on questions connected with the Old and New Side controversy, and which culminated the following year in the rending of the church. In some instances in the Presbytery of Donegal complete division occurred in congregations; in others, entire congregations arrayed themselves on one side or the other. Rocky Spring church belonged to the latter class. It and Middle Spring and Big Spring, occupying contiguous territory, all identified themselves with the New Side branch of the church, and in 1742 secured the services of the Rev. John Blair. Mr. Blair was a member of the Presbytery of New Castle (New Side). Thus it occurs that in the records of the Presbytery of Donegal we do not find any mention of him or his churches during his pastorate, which extended, presumably, to 1755. (See Big Spring church, foot-note.) For a number of years after this the church was dependent upon supplies appointed by Presbytery. In 1768 the Rev. John Craighead became their second pastor. He was

not only an eloquent preacher of the gospel, but also a zealous patriot and a fearless soldier. In the Revolutionary struggle he marched at the head of a company raised by himself in his own congregation, and joined the army of Washington. Here he did not forget his high calling as an ambassador for Christ, but when in camp acted as chaplain to the soldiers. The history of old Rocky Spring church in connection with the Indian troubles and Revolutionary war is full of thrilling interest. But we may not enter upon it here.

Their first "meeting-house" was a small log building, erected in 1740, which stood near the site of the present church. It soon proved too small for the congregation. To remedy this "a small square building was attached to the south side of the church, extending one-half its length, and the roof was extended from the main building over it. There were no windows in this addition. Hence it was poorly lighted and ventilated. Subsequently an addition of like character was put to the end of this. In this way a lop-sided appearance was given to the structure. The present brick building was erected in 1794. It remains almost intact, an object of mingled interest and curiosity. In the chapter on church property will be found a description of it. It remains, but its aisles are no longer crowded with devout worshipers. Time and change have done their sad work. The decendants of the original settlers have passed away, seeking homes and helping to build up churches elsewhere; and other people of other faith have come in to occupy their farms and their places in the community.

CHURCH ORGANIZED—1739.

Pastorates.

Rev. John Blair.....1742—1755
Rev. John Craighead.....1768—1799
Rev. Francis Herron D. D.*.....1800—1811
Rev. John McKnight, D D.....1811—1815
Rev. John McKnight.....1816—1836
Rev. Robert Kennedy, S. S.....1836—1840
Rev. Alexander K. Nelson.....1840—1873
Rev. Samuel C. George.....1875—1887
Rev. Henry G. Finney.....1888—

Membership in 1888—20.

Gettysburg Church.

The intelligent, staunch Scotch-Irish Presbyterians who settled in the Marsh Creek region soon after the land was thrown into market in 1736, were not content to do long without enjoying the public means of grace. Whatever services they may have had prior to that date, the records of Presbytery show that in 1740 they sought and obtained the appointment of supplies. On the 18th of June Presbytery "appointed the Rev. Samuel Caven to supply Great Conewago and Marsh Creek the first Sabbath of July, and to preach there on a week day and inquire into the state of both these settlements and make a report at our next." The records do not show that Mr. Caven made any report concerning "the state of these settlements" at the next meeting of Presbytery, which was held September 3, 1740. But they show that he was then appointed "to supply at Great Conewago the first Sabbath of that month, at Marsh Creek a week day and the second Sabbath of October, and at Great Conewago a week day."

This is the year in which the organization of what was then known as "the Marsh Creek church" took place. It was afterwards called Upper Marsh Creek in order to distinguish it from "Lower Marsh Creek church," organized eight years later. In still later years it has been known as the church of Gettysburg. For thirteen years after its organization it had no settled pastor, but was dependent on supplies appointed by Presbytery. From 1741 to 1749 Mr. Caven was without a regular charge. During this time he ministered very frequently to the people of the contiguous congregations of Great Conewago and Marsh Creek. By appointment of Presbytery he moderated the first call the latter gave to anyone to become their pastor. This was in 1748, and the call was given to Mr. Joseph Tate, a licentiate, under the care of Presbytery. Mr. Tate declined the call. Rev. Robert McMordie was the first regular pastor of the church. As his settlement occured in the period covered by the lost volume of records, we are dependent on other sources of information for the date. We are indebted to the present pastor, the Rev. John K. Demarest, for the following, which we think quite conclusive: "Mr. McMordie in

April, 1760, gave a receipt, which is still extant, for some money 'in full for six years' stipend,' and about a year after another to the same person, 'in full for seven years' stipend,' from which I infer that he became pastor of this church in 1753." *

On the 7th of April, 1742, a supplication was presented to Presbytery "from Marsh Creek and Conewago, requesting a committee to be sent to assist them to agree about the seat of their meeting-house or houses." It was "ordered that Mr. Samuel Thomson, Mr. Hoe and Mr. Kain and Benj. Chambers meet for that purpose at Widow Jackson's on the 2d Tuesday of May, etc." As reported at the next meeting of Presbytery, it was the judgment of this committee "that it is expedient that there be two meeting-houses, and that the people of Marsh Creek are agreed that their meeting-house be at a certain spring near Robert McFerson's (McPherson's)." This met the approval of Presbytery, and here they located their first "meeting-house." It was a plain small log building, and was not completed until 1747. To meet the wants of the congregation a stone church of larger size was erected near the same spot in 1780. While this house stood it was very frequently spoken of, in accordance with a custom of the times, as "Mr. Black's meeting-house," and the place is now popularly known as "Black's Grave Yard." Mr. Black was the second pastor of the church. In 1813 the congregation resolved to abandon the old ground and remove to Gettysburg, where their first house of worship was erected in 1816. In 1842 this building was torn down and, another site having been selected, the church was erected which the congregation occupies to-day. In 1876 a suitable building for prayer meeting and Sabbath school was erected; and in 1884 the church was thoroughly remodeled and very greatly improved. The entire property now presents an attractive appearance, and its internal arrangement is such as to render it well fitted for the worship of God and the work of the congregation.

* The Presbyterian Church of Gettysburg, p. 11.

CHURCH ORGANIZED—1740.

Pastorates.

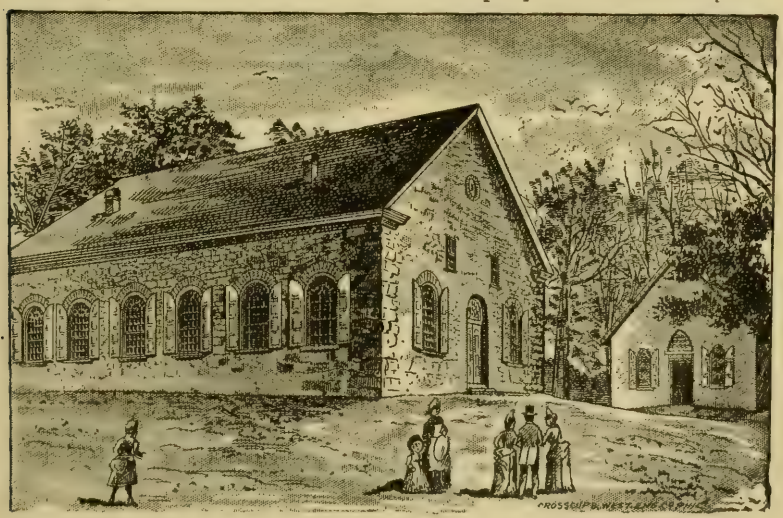
Rev. Robert McMordie	1753—1761
Rev. John Black	1775—1794
Rev. David McConaughy, D. D., LL. D.*	1800—1832
Rev. James C. Watson, D. D.	1832—1849
Rev. Robert Johnston	1850—1855
Rev. George P. Van Wyck	1856—1859
Rev. Henry G. Finney	1861—1864
Rev. D. T. Carnahan	1865—1867
Rev. Edsal Ferrier, S. S.	1867—1869
Rev. William H. Hillis	1869—1871
Rev. William W. Campbell	1873—1875
Rev. John K. Demarest, D. D.	1876—

Ruling elders in 1888—David Wills, Joseph Bayley, Calvin Hamilton, J. Harvey Cobean, John McAllister.

Communicants in 1888—125.

GREAT CONEWAGO CHURCH.

Five miles from Gettysburg and close to the village of Hunterstown is another of our churches, which was organized the same year as was Upper Marsh Creek, viz: 1740. It takes its name from the Great Conewago Creek which flows near by. Tradition tells us that the people commenced pre-



GREAT CONEWAGO CHURCH, BUILT IN 1787.

paration for their first house of worship the same year. It was a log structure, which stood within the present grave yard enclosure, and in size was 32x40 feet, as shown by the stone foundation, which is still there. Locating the church at this point was not without stern opposition from that part of the congregation which lay in the neighborhood of Round Hill. The conflict waxed warm and the case was carried up to Presbytery. The reader is referred to the account given in sketch of Round Hill church. Presbytery decided in favor of the present location, and the church was completed. But the Round Hill people would not yield; and it led to division and the organization of a New Side church at Round Hill five years after the decision was made by Presbytery in 1743. For account of this and subsequent reunion the reader is referred to sketch of Round Hill church. It was not customary to locate churches so near to each other as are Gettysburg and Great Conewago. The fact that the original church, then known as Marsh Creek church, was three miles out of Gettysburg affords explanation of Presbytery's action in this case.

From date of organization to the close of last century, Great Conewago church formed a pastoral charge by itself. The next fifty years it was associated with Gettysburg. Then it stood alone during the short pastorate of Rev. Isaac N. Hays. For the past thirty years it and Lower Marsh Creek church have formed a pastoral charge.

After the return of the Round Hill portion of the congregation, the church accommodations were found insufficient. Moreover the old log church had served its day and was falling into decay. Hence the erection in 1787 of the large and substantial stone church which we look upon with admiration today. Its walls, like those of other stone churches of that period (such as Paxton and Lower Marsh Creek), are as good and strong as ever. Just one hundred years later, in 1887, the congregation erected an elegant building for prayer meeting and Sabbath school purposes, having for many years been using the old academy building, located on their ground. No better way than this could have been found to celebrate this centennial occasion.

CHURCH ORGANIZED—1740.

Pastorates.

Rev. Samuel Thomson	1750—1779
Rev. Joseph Henderson	1781—1795
Rev. David McConaughy, D. D., LL. D.*	1800—1832
Rev. James C. Watson, D. D.	1832—1849
Rev. Isaac N. Hays, D. D.*	1850—1854
Rev. John R. Warner	1858—1867
Rev. William S. Van Cleve	1869—

Ruling elders in 1888—Hugh McIlhenny, Henry Saunders, Ephraim Shriver, John G. Brinkerhoff.

Communicants in 1888—103.

ROBERT KENNEDY MEMORIAL CHURCH.

This church was at first known as the Lower West Conococheague, in distinction from the Upper West Conococheague, now Mercersburg, church. It had its origin in the divided state of the church at the time, and was organized as a New Side church. For a time it was served by a Mr. Dunlap, and afterwards by the Rev. James Campbell, a member of the Presbytery of New Castle. His labors commenced about 1749 or 1750 and lasted several years. Without access to records the dates cannot be determined accurately. In 1774 the Rev. Thomas McPherrin became pastor of the congregations of East Conococheague (New Side branch), Lower West Conococheague and Jerusalem (Hagerstown). After five years he gave up the Hagerstown part of his charge, but continued pastor of the other two congregations until 1799. More than half a century ago the church was greatly weakened by changes in the community, such as have been experienced in so many rural districts in our bounds. During eight or ten years of this time they were without a pastor, which greatly tended to disperse and weaken the congregation.

Their first house of worship, which was a log structure built about the time of organization, was burned by the Indians during one of their hostile incursions in 1761. In 1774, when Mr. McPherrin became pastor, another log church was built. This underwent various repairs, and finally was weatherboarded. It is described as having been of "the ancient

model, with high pulpit, elaborately ornamented sounding-board, and seats having backs as high as the shoulders." This building served the congregation as a place of worship well nigh a century, but had become terribly dilapidated before it was removed, in 1871, to give place to the present handsome and comfortable church, put there the same year, as the munificent gift of Mr. Davidson Kennedy, of Philadelphia, in memory of an honored father, who for many years had been the faithful and beloved pastor of the congregation.

CHURCH ORGANIZED—1741.

Pastorates.

Rev. —— Dunlap.	Time unknown.
Rev. James Campbell,	
Rev. Thomas McPherrin	1774—1799
Rev. Robert Kennedy	1803—1816
Rev. Robert Kennedy, S. S.	1825—1843
Supplied by Presbytery	1843—1855
Rev. John K. Cramer	1856—1859
Rev. Thomas Creigh, D. D., S. S. (afternoon)	1859—1869
Rev. A. S. Thorne (Pres. Balt.), P. E.	1870—1872
Rev. Joseph H. Fleming	1873—

Ruling elders in 1888—Hugh B. Craig and Henry B. Angle.
Communicants in 1888—55.

LOWER MARSH CREEK CHURCH.

The same causes which led to the organization of Lower West Conococheague church were fruitful of the organization of Lower Marsh Creek church. There was an element in the Marsh Creek church in sympathy with Whitefield and the Tennents and the Blairs in their views on the subject of revivals and the methods and measures to be employed in promoting and conducting them. The persons composing this element were organized into a church in 1748 by the Rev. Andrew Bay of New Castle Presbytery. The first house of worship erected by Lower Marsh Creek congregation stood on the bank of Marsh creek about two miles northeast of their present church. A description of it will be found in the account of the first meeting of the Presbytery of Carlisle, which was held in it on the 17th of October, 1786. This rude struc-

ture sheltered the congregation about forty years. In 1790 they built the substantial stone church in which they now meet to worship God. The well preserved condition of its walls bear testimony to the excellence of the workmanship of that day, and its unchanged appearance is coming to be prized more and more each succeeding year. In these respects it is like the church edifice belonging to the other congregation (Great Conewago) of the same pastoral charge.

CHURCH ORGANIZED—1748.

Pastorates.

Rev. Andrew Bay	1748—1758
Rev. John Slemons	1765—1774
Rev. James Martin, S. S.	1779—1780
Rev John McKnight, D. D.*	1783—1789
Rev. William Paxton, D. D.	1792—1841
Rev. David D. Clark, D. D.*	1843—1856
Rev. John R. Warner	1858—1867
Rev. William S. Van Cleve	1869—

Ruling elders in 1888—J. J. Kerr, William Bigham, John Cunningham, Robert Blythe and John B. Paxton.

Communicants in 1888—153.

MONAGHAN CHURCH.

The first mention we have in the Records of Presbytery of the people who subsequently formed the church of Monaghan is under date of September 3, 1745, and is as follows: "Commissioners from a small settlement on Bermudin acquainted the Presbytery that in order to have the ordinances dispensed among them they desired to be adjoined to and looked on as a part of the lower congregation of Pennsborough, and that they might be allowed to build a meeting-house conve nient for them.

"Commissioners from the above said congregation (Lower Pennsborough) informed us that they were heartily willing that the people of Bermudin be looked on as a part of their congregation and be allowed supplies in proportion to their subscription, but they, understanding that some of the members of their congregation living at Yellow Breeches wanted to join the people of Bermudin, beg that this may not be granted, inasmuch as it would draw off those at Yellow Breeches to

that new meeting-house, and so cast the old meeting-house quite out of the center of the body of the congregation.

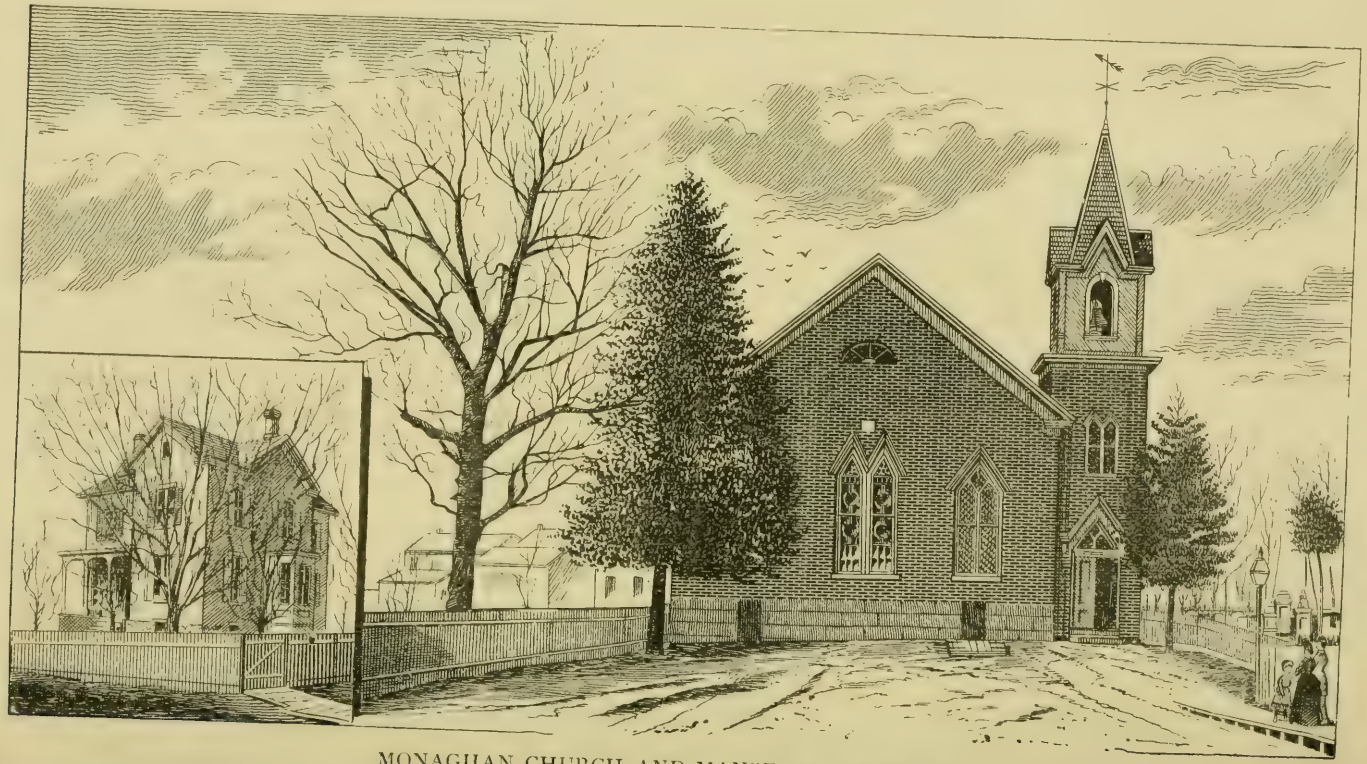
"Ordered that Mr. Samuel Thomson, together with Robert McClure and Charles Gilgore, convene with commissioners from these places and report at our next what they shall judge proper to be done in the affair."

The minutes of Presbytery from September 25, 1745, to June 16, 1747, were lost before having been entered on the record-book. We, therefore, have no way of knowing what was agreed upon between the commissioners and committee and reported to Presbytery. The still more serious loss of the Records of Presbytery from 1750 to 1759 leaves us in very great darkness as to what occurred in the history of the churches during that period.

On the very first page of the second volume of Records extant, commencing with June 5, 1759, we find this: "The people of Monaghan, on the south side of Yellow Breeches, have fixed on a place where to build their meeting-house, according to the advice of Presbytery, the confirmation of which is desired." It was ordered that notice of this be given to the congregation of Lower Pennsborough.

The subject was up again at the meeting of Presbytery, August 21, 1759, when "the affair of Monaghan was deferred," and it was "ordered that Mr. Duffield write to the people of Lower Pennsborough to attend our next, and either consent to or give reasons against the people of Monaghan being erected into a congregation" Instead of attending they sent in a supplication to Presbytery at its meeting October 30, 1759, "to defer the location of Monaghan meeting-house." Though the date of organization of the church is not given, it is supposed to have been near this time, or perhaps in 1760. There can be no doubt, however, but that preaching had been maintained here from the date first mentioned in this sketch (1745), and that there was a quasi-organization of a congregation.

The settlement of the location of Monaghan church was placed in the hands of a large and able committee but a final report was not brought in for about two years. According to this the line of division between the two congregations was to



MONAGHAN CHURCH AND MANSE, DILLSBURG, PA.

be the Yellow Breeches creek, and the people of Monaghan were to have the privilege of building their meeting-house at John Dill's

These points of controversy once settled, the people of the two congregations very soon united in seeking the settlement of a pastor. November 11, 1761, they joined in asking Presbytery to appoint a member to moderate a call for the Rev. John Beard, and the Rev. Samson Smith was appointed. Thus they showed that in the midst of their heated controversies they entertained kindly feelings for each other, and were willing to be associated in the close relationship of the same pastoral charge. Mr. Beard did not accept the call.

The first meeting-house was built of logs and stood at the old grave-yard, a short distance northwest of the present town of Dillsburg. In 1782 a stone church was erected at the edge of the village. It was burned in 1813 and was rebuilt the following year—the old walls having remained standing. But it was never deemed secure, and hence was supported by props without and posts within. In 1849 it was torn down to give place to the present brick church, which was erected that year. This church has just (1888) been made to undergo important repairs and improvements which add greatly to its appearance and comfort.

CHURCH ORGANIZED—1760.

Pastorates.

Rev George Duffield, D. D. ..... 1769—1772
Rev. Samuel Waugh ..... 1782—1807
Rev. John Hayes ..... 1809—1814
Supplied by { Prof. Alexander McClelland, Rev. N. R. Snowden, Rev. N. Todd.
Rev. Anderson B. Quay ..... 1831—1839
Rev. Edmund McKinney, S. S. ..... 1841—1841
Rev. Joseph A. Murray, D. D.* ..... 1842—1858
Rev. William D. Patterson, P. E. ..... 1860—1861
Rev. John R. Agnew, S S. ..... 1861—1862
Rev. John O. Proctor ..... 1862—1865
Rev. Albert W. Hubbard (Pres. N. Brunswick), S. S. ..... 1870—1872
Rev. J. Quincy Adams Fullerton ..... 1873—1879

Rev. John P. Barbor.....1879—1886
Rev. John C. Barr.....1887—

Ruling elders in 1888—Matthew Porter and John N. Logan.
Communicants in 1888—75.

Upper Path Valley Church.

In 1740 or 1741 there were some settlements made by the whites in Path Valley. This was in violation of treaty stipulations with the aborigines and in the face of oft-repeated warnings from the provincial authorities in the form of proclamations. In 1742 the Indians made complaint to the authorities. Their complaint had reference to encroachments on territory lying west of the Kittochtinny Mountain and between the Susquehanna and Potomac Rivers, and included Sherman's, Path and Aughwick (about the Burnt Cabins) Valleys and Licking Creek, near the Potomac. They were, however, permitted to remain on the land they had taken up until 1750, when they were removed to the east of the Kittochtinny Mountain by the authorities. The names of those whose homes were burned and who were removed from Path Valley were Abraham Slack, James Blair, Moses Moore, Arthur Dunlap, Alexander McCartie, Felix Doyle, Andrew Dunlap, Robert Wilson, Jacob Pyatt, Jr., William Ramage, Reynold Alexander, Samuel Patterson, Robert Baker, John Armstrong and John Potts.

Directly after the treaty of Albany, in 1756. they all returned and settled down on the lands they had previously occupied. With them, or following closely after them, were many others also, so that in a short time a large settlement was formed. They were, in the main, Scotch-Irish Presbyterians, and carried with them their characteristic love for their church and its simple but impressive services. Hence, as we learn from the records, at their request Presbytery began to send supplies to them as early as 1761. At the April meeting, 1766, they made request for "a minister to preach and preside at the election of elders." The Rev. Robert Cooper, pastor of Middle Spring church, was appointed to these duties. At the meeting of Presbytery in October following, he reported having fulfilled his appointment. Thus we are enabled to fix the time of organization as between April 24 and October 14, 1766.

There appears to have been but one church organization in the Valley at first, with two places of preaching. After much disputation and several visits by committees appointed by Presbytery, James Montgomery's (Spring Run) was chosen as the place for locating the Upper church, and William McIntire's the place for the Lower church. But as there were two places of preaching between seven and eight miles apart, the two congregations of Upper and Lower Path Valley became distinct after a few years. During the first five years of Mr. Dougal's pastorate Upper Tuscarora church had one-half his services. But from the year 1779 his services and those of all his successors down to the close of Dr. McGinley's pastorate were equally divided between the churches of Upper and Lower Path Valley.

About 1769 the people of the Upper congregation erected a log house of worship at Spring Run, on a piece of ground deeded to them five years before by the Penns, for meeting house and burying ground purposes. It stood at a point now inclosed in the grave-yard, and not far from the public school house. To meet the wants of the growing congregation it was subsequently enlarged. A much larger stone house was erected in 1816 and located on higher ground, on the east side of the public road. It was furnished with the usual high pulpit and and straight high-backed pews. After a gracious revival of religion, experienced during the winter of 1856–57, and consequent enlargement of the congregation, the present brick church was built on the site of the stone church, in the summer of 1857. Perhaps in no other community in the bounds of the Presbytery have the descendents of the early settlers remained as in Path Valley. May not this in a large measure account for the predominating strength of Presbyterianism there?

Another thing is worthy of note here, as having greatly conduced to this result. The first pastor of the church, the Rev. James Dougal, was an Irishman. But he did not believe the fallacy then so prevalent, that nobody but an Irishman or a Scotch-Irishman could make a Presbyterian. It is a fallacy which still exists in some quarters, greatly to the detriment of

the church. Mr. Dougal, on the other hand, "had respect unto" the Germans who came into the valley and settled down among the Irish. He treated them kindly, won their confidence, made them his friends, brought them to the house of God, gathered them into the Presbyterian church. Their descendents and the descendents of the early Irish and Scotch-Irish settlers are intermarried. It is proverbially the German element in a community that "sticks." This perhaps has something to do with the stability and permenancy of the population, and thus with the prosperity of the church.

CHURCH ORGANIZED—1766.

Pastorates.

Rev. Samuel Dougal	1775—1790
Rev. David Denny	1794—1800
Rev. Amos A. McGinley, D. D.	1803—1851
Rev. William A. Graham	1851—1853
Rev. William A. West	1853—1873
Rev. Samuel C. Alexander	1873—1887
Rev. Thomas Dobbin	1888—

Ruling elders in 1888—James McCurdy, Stephen M. Skinner, John Wolff, George W. Shearer, Denton O. Shearer, William C. Shearer, David W. Bair, T. B. Gaston, James Culbertson, William .M Alexander, Wilson H. Coons, David Denny Stitt, J. Clinton Burk.

Communicants in 1888—350.

LOWER PATH VALLEY CHURCH.

The early history of Upper and Lower Path Valley churches is much the same. What has been said in the sketch of the former in regard to the early settlers and the first pastor applies equally well to the latter. From the time of organization in 1766 to the close of Dr. McGinley's pastorate in 1851 they constituted one pastoral charge.

Following the advice of a committee of Presbytery the Lower church built its first house of worship (probably in 1774) near William McIntire's, at the beautiful spring a mile and a quarter south of Fannettsburg. It was a log house. A second meeting-house of like character, only larger, was built in 1794. In 1832 this gave place to the weather-board frame church

THE LOWER PATH VALLEY CHURCH, FANNETTSBURG, PA.,
BUILT 1885.

which was occupied till the close of 1885. The erection of this large building was made necessary by the rapid growth of the congregation about that time. A revival of religion had occurred in Mr. McGinley's charge in 1831, as the result of which one hundred and twenty-seven members were added in 1831 and sixty the following year. The larger part of these additions was made to the Lower church. So that the erection of the new house of worship may be regarded as at once an expression of gratitude for this work of grace and a necessity for the accommodation of the people. In the spring of 1885 the congregation decided to abandon their old place of worship and erect a church in the village of Fannettsburg. This was done with many regrets at parting with the old sacred spot, around which clustered so many hallowed associations and memories. But it was felt that the convenience and comfort of a large part of the congregation demanded this change. The new house of worship in town was built and furnished during the summer and fall of 1885 and was dedicated on the 3d of February, 1886. It is a substantial brick building, with basement, lecture and Sabbath school apartments. It meets a long felt want by providing for week evening meetings and Sabbath school.

CHURCH ORGANIZED—1766.

Pastorates.

Rev. Samuel Dougal.....1775—1790
Rev. David Denny.....1794—1800
Rev. Amos A. McGinley, D. D.....1803—1851
Rev. Lewis W. Williams, P. E. and P.....1851—1855
Rev. Watson Russell, P. E.....1855—1857
Rev. J. Smith Gordon.....1858—

Ruling elders in 1888—Jacob Wilhelm, John H. Walker, Amos Devor, William R. Noble, James B. Seibert and James M. Hill.

Communicants in 1888—131.

CENTRE AND UPPER CHURCHES.

Sherman's Valley and Path Valley were settled under very similar circumstances. A like similarity attended the locating of their places of worship. In both cases there were divided

sentiments and warm controversies: and in both cases was Presbytery called upon to interpose and aid in the settlement. At its meeting, held April 24, 1766, it appointed a committee "to attempt to settle matters respecting the seat of a meeting. house or meeting-houses to be erected" in Sherman's Valley. This committee was to meet the Wednesday after the third Sabbath of June, and was composed of the "Revs. Robert Cooper and George Duffield, and Elders Col. Armstrong (with Wm. Lyon, Esq., alternate) Thomas Wilson and John McKnight, Esqs.—Col. Armstrong, or in his absence Wm. Lyon, with Messrs. Wilson and McKnight to spend the Tuesday preceding in reconnoitering the settlement and preparing a representation to be laid before the committee." The committee met at George Robinson's (close by where Centre church stands) the 2d of July; and, after two days spent in hearing testimony and deliberating, reached the conclusion that there ought to be a church at Alexander Morrow's or James Blain's (where there was already a grave yard) for the upper end of the valley, and one at George Robinson's for the center. "Fixing the place for the seat of the lower meeting-house was deferred till further light be obtained." * At the October meeting of Presbytery, the same year, a commission from the lower end of the valley "appeared and objected against the determination of the committee respecting the places for public worship in the valley." The Rev. John Roan was added to the committee, and they were ordered to meet at George Robinson's the second Wednesday of November next. At that meeting Dick's Gap, in the lower end of the valley, was decided on as the place for the third church, thus leaving out "Fisher's" or Limestone Ridge, where the work of erecting a church had already been commenced. The committee made its report at the April meeting of Presbytery, 1767, and it was approved. In all probability the three churches of Dick's Gap, Centre and Upper were organized in the fall of 1766. An account of Dick's Gap, which no longer exists, will be found elsewhere.

The people of Centre built their log church in the forest, near the beautiful spring and close by where their present

* Records of Presbytery for 1766, p.p. 186-189.

house of worship stands. It served their purpose till 1793, when their increased numbers and improved circumstances demanded a larger and a better place of worship. In that year was erected what is now spoken of as the "old stone church." In style, in appearance and in arrangement it was like nearly all the stone churches of that day. The writer remembers well its appearance in his boyhood days, when he enjoyed the annual treat of a visit at his maternal grandfather's, close by. The present church—a neat and comfortable frame weather-boarded building was erected in 1850. It may not be without interest here to state that all the pews of the present church were made of lumber sawed from a poplar tree that grew upon the site of the original log church after it was torn down.

The people in the upper end of the valley erected their log house of worship "near James Blain's and close to the spot where the "Upper church" now stands. Close by is the silent abode of the dead spoken of in the report of the committee. The present house of worship was built in

By the influx of Presbyterian settlers Upper and Centre churches rapidly increased in numbers. They, in connection with Limestone Ridge church, organized a few years later, extended a call to Mr. John Linn in 1777. He was ordained and installed the following year, and continued to be their pastor to the time of his death in 1820. He was the father of Dr. James Linn, the whole of whose long ministry was spent at Bellefonte, Pa.

The history of the churches in these adjoining valleys—Path and Sherman's—has been different. In the former they have continued healthy and strong, down to the present, because to a large extent the Presbyterian population remained, and the church by wise measures absorbed to a great extent the non-Presbyterian population as it came into the valley. In the latter the churches have grown weaker, because of just the opposite reasons—a very large proportion of the descendents of the original settlers have left Sherman's Valley, and those who have come in have been of different faith, and in such numbers as to enable them at once or very soon to plant churches of their own preference.

CENTRE CHURCH ORGANIZED—1766.

Pastorates.

Rev. John Linn	1778—1820
Rev. Matthew Harned, S. S.	1820—1823
Rev. James M. Olmstead D. D.*	1825—1832
Rev. Lindley C. Rutter	1833—1834
Rev. Alexander K. Nelson	1837—1840
Rev. George D Porter,	1846—1851
Rev. George S. Rea, P. E.	1851—1854
Rev. Lewis W. Williams	1855—1857
Rev. John H. Clark	1857—1862
Rev. James S. Ramsey, D. D.*	1864—1867
Rev. Robert McPherson	1869—1881
Rev. John H. Cooper	1884—1885
Rev. William M. Burchfield	1887—

Ruling elders in 1888—Albon McMillan, R. A. Clark, W. H. Adair.

Communicants in 1888—32.

UPPER CHURCH ORGANIZED—1766

Pastorates.

Rev. John Linn	1778—1820
Rev. Matthew Harned, S. S.	1820—1823
Rev. James M. Olmstead, D. D.*	1825—1832
Rev. Lindley C. Rutter	1833—1834
Rev. Alexander K. Nelson	1837—1840
Rev. George D. Porter	1846—1851
Rev. George S. Rea, P. E.	1851—1854
Rev. Lewis W. Williams	1855—1857
Rev. John H. Clark	1857—1862
Rev. James S. Ramsey, D. D.*	1864—1867
Rev. James J. Hamilton	1869—1875
Rev. John H. Cooper	1884—1885
Rev. William M. Burchfield	1887—

Ruling elders in 1888—Thomas McConnell, George Mitchell, M. D., Martin Motzer, William B. Anderson, William Hall.

Communicants in 1888—36.

McCONNELLSBURG CHURCH.

The Great Cove, lying west of the Tuscarora Mountain from the Conococheague settlement was occupied by the enterprising and hardy Scotch-Irish pioneers as soon as treaty stipulations with the Indians permitted. Indeed some of the more

daring had crossed the mountain in advance of this. The fertile soil and abounding springs of finest water presented great attractions to men seeking homes in a new country. These homes were secured amid great hardships and peril. When hostile incursions were made by the Indians, the Great Cove was sure to suffer. Through it lay one of the national routes between the western and eastern parts of the State, and here, during its early history, it was no uncommon thing for the fury of the savages first to burst. The people who settled here loved their church and loved the means of grace. As early as 1769, and from that onward, they from time to time asked Presbytery for supplies—sometimes to preach alone, sometimes to preach and administer the sacraments, sometimes to preach and catechise the youth and children. It does not seem possible to determine definitely the date at which the church was organized. It is supposed to have been about 1790. Nor can the date at which their first house of worship was built be definitely fixed. It was in all probability prior to the above date. It was a log structure, located in the Great Cove about two miles south of the town of McConnellsburg. Prior to its being built services were held in private houses, especially that of John Dickey, for many years an associate judge of Bedford county.* In 1811 the congregation abandoned their first place and house of worship and erected a brick church in McConnellsburg, which was occupied till 1867 when it was removed and the present attractive and comfortable brick church was erected on its site. For a number of years, near the beginning of the century, Loudon, seven miles to the east across the Tuscarora Mountain, was associated with McConnellsburg—first as a preaching point, then as an organized congregation. But from the commencement of Mr. White's pastorate, more than half a century ago, Green Hill and Wells Valley have been joined with McConnellsburg in one charge.

CHURCH ORGANIZED—1791.

Pastorates.

Rev. David Bard.....1778—1779
Rev. Isaac Keller.....1819—1824

* Rev. N. G. White, in Churches of the Valley.

Rev. Robert Kennedy, S. S. ..... 1827—1833
Rev. Nathan G. White ..... 1834—1864
Rev. Joseph H. Mathers ..... 1866—1868
Rev. Stephen W. Pomeroy ..... 1868—1871
Rev. J. Horner Kerr ..... 1873—1875
Rev. Robert F. McClean ..... 1878—1880
Rev. George Elliott ..... 1880—1884
Rev. Robert H. Hoover ..... 1884—

Ruling elders in 1888—John M. Sloan, William A. Kendall and Samuel J. Irwin.

Communicants in 1888—85.

Market Square Church, Harrisburg.

In 1785 the county of Dauphin was organized from part of Lancaster county, and the village of Harrisburg was made the county seat. This led to an increase of population in the latter—persons of prominence and influence being attracted by office or business to the seat of justice. Among them was a goodly number of Presbyterians. These had no nearer place of worship than Paxton church, three miles east of Harrisburg. In order to have their wants better supplied a supplication was handed to the Presbytery of Carlisle at the first meeting after its erection, held October 17, 1786, "from Harrisburg and parts adjacent, to be erected into a congregation and to have the place of worship in that town, and to have supplies appointed to them."

No action having been taken by Presbytery on this supplication, at its next meeting held April 12, 1787, there "was laid before the Presbytery and read" a "representation and petition of a number of the inhabitants of Harrisburg and others in the township of Paxton. The said representation sets forth that these people desire to be considered as a Presbyterian congregation and to have supplies appointed them by Presbytery, and that in order to promote peace and harmony between them and Paxton congregation, some proposals had been made to and considered, though not accepted, by that congregation, a copy of which was also laid before the Presbytery. Mr. Elder also gave a representation of the state of the case as concerning those people and Paxton congregation."* Presbytery, after

* Records of Presb. 1787, p. 450.

considering the case, made propositions to the effect that "Harrisburg should be considered as the seat of a Presbyterian church and part of the charge of the Rev. John Elder, and in which he should preach one-third of his time."* Then follow details of the plan as to support, assistance to be secured for Mr. Elder, etc. The case was not then adjusted, however; but Presbytery appointed "Dr. Davidson and Rev. Mr. Waugh to attend at the church in Lower Paxton on the last Tuesday in May next to moderate and assist in the above matter."

This committee made its report to Presbytery the 19th of June following. We here insert it in full. They reported: "That the following articles were agreed to by Mr. Elder, his congregation and Harrisburg.

"1. That the congregation shall have two stated places of public worship—the one where the Rev. Mr. Elder now officiates, the other in Harrisburg.

"2. That the Rev. John Elder shall continue to have and receive during his life or incumbency all the salary or stipends that he now enjoys, to be paid by his present subscribers as he and they may agree; and continue his labors in Derry as usual.

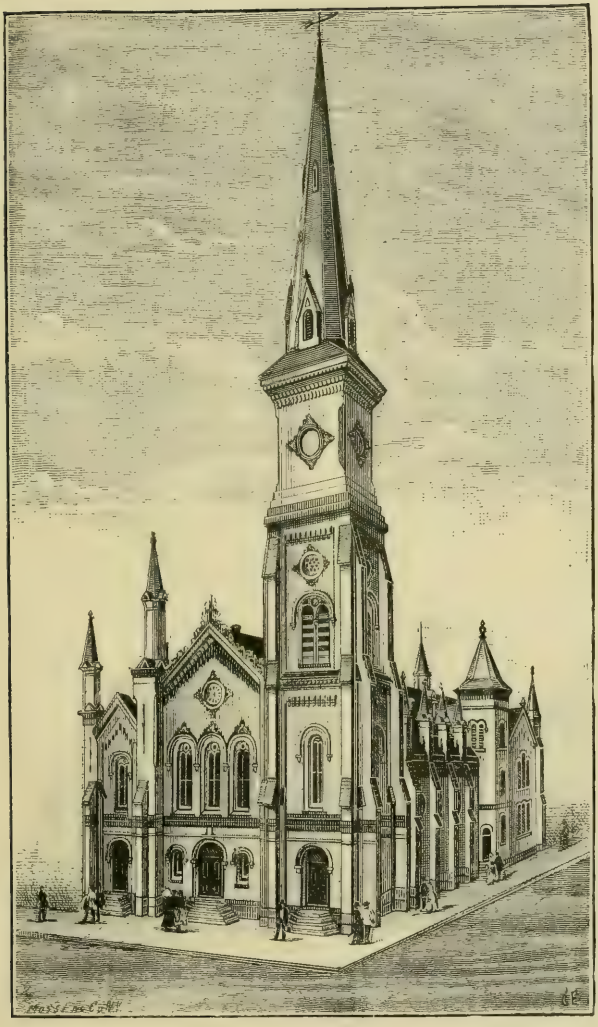
"3. That for the present the congregation may apply to the Presbytery for supplies, which, when obtained, the expenses shall be defrayed by those who do not now belong to Mr. Elder's congregation and such as may think proper to join with them; and should such supplies be appointed when Mr. Elder is to be in Paxton, then he and the person to supply shall preach in rotation—the one in the country and the other in the town; but should Mr. Elder be in Derry, then the supplies shall officiate in town.

"4. That the congregation, when able, or they think proper, may invite and settle any regular Presbyterian minister they, or a majority of them, may choose and can obtain, as a co-pastor with Mr. Elder, who shall officiate as to preaching in the manner specified in the 3d proposal."†

The foregoing arrangement was carried out, and from meet-

* *Ib.*

† Records of Presb. 1787, p. 455.



The

MARKET SQUARE PRESBYTERIAN CHURCH,

Harrisburg, Pa.

ing to meeting of Presbytery supplies were appointed for Harrisburg. Tradition says Mr. Elder never preached there. He yielded to the inevitable when he consented that it should be made a preaching place, but he never showed his real approval by his presence. In the articles of agreement he carried his point by preserving Paxton congregation intact and preventing the organization of a congregation in Harrisburg.

Thus things remained during Mr. Elder's pastorate and life. In April, 1791, he was released, on his own application, "from the pastoral charge of Paxton and Derry congregations on account of the infirmities of age." In July of the following year he entered upon his rest.

In April and October, 1792, the congregations of Harrisburg, Paxton and Derry asked and obtained permission to apply to the Presbytery of Philadelphia for preachers, and especially Mr. Cathcart.

At the meeting of Presbytery, April 9, 1793, "a call for Mr. Nathaniel R. Snowden, from the united congregations of Harrisburg, Paxton and Derry, was brought in and read; from which it appears that each congregation engaged to pay to Mr. Snowden, in case he should accept their call, the sum of fifty pounds annually as long as he shall continue their pastor."*

Mr. Snowden accepted the call, and on the 2d day of October, 1793, "was installed pastor of the united congregations of Paxton, Derry and Harrisburg."† At that time the congregation of Harrisburg was not properly organized. Its first ruling elders were elected in January and installed in February, 1794.

Until ten years after this the congregation had no house of worship of its own, but worshiped in private houses, in the second story of the county jail, and in a building occupied jointly by it and the Lutheran and Reformed congregations. This building stood on the ground now occupied by the Salem Reformed church Sunday school room. In 1799 a room for worship was obtained in the court house. In 1804 a lot at the corner of Second street and Cherry alley was purchased, and upon it was erected the first Presbyterian church

* Records of Presb. p. 547.
† *Ib.* p. 563.

building in this city—a plain, unpretending brick house 45 by 60 feet. It was dedicated to God in 1809. Additions were subsequently made to it. In the spring of 1841 it had become too small for the congregation, and was taken down: and in 1842 a new, large, more convenient and beautiful building was erected on the same site. * * * On the 30th of March, 1858 it caught fire from a burning building near by and in an hour was in ruins.* A change of location was made, and the congregation at once set about rebuilding. The beautiful structure on Market square was dedicated March 18, 1860. In 1882 an addition was made to the lecture and Sabbath school part of the building which renders it one of the most complete and convenient for all purposes anywhere to be found. Impressed with the importance of the church keeping pace with the growth of population, the congregation undertook, in 1887, the erection of a chapel in the southern part of its territory, which was very destitute of churches. The building is a handsome brown-stone structure, well adapted for all purposes for which intended, and is located at the corner of Cameron and Sycamore streets. It was first occupied Sabbath, September 2, 1888, for Sabbath school in the morning and preaching by the pastor in the afternoon. There were present at the Sabbath school that day 150 officers, teachers and scholars. It bears the name of Calvary Chapel.

CHURCH ORGANIZED—1794.

Pastorates.

Rev. Nathaniel R. Snowden.....1793—1805
Rev. James Buchanan.....1808—1815
Rev. Willlam R. DeWitt, D. D.....1819—1867
Rev. Thomas H. Robinson, D. D.....1855–1884†
Rev. George B. Stewart.....1885—

Ruling elders in 1888—Alexander Sloan, William S. Shaffer, S. J. M. McCarrell, G. M. McCauley, Dr. J. A. Miller, John C. Harvey and J. Henry Spicer.

Communicants in 1888—563.

* A Thirty Years Pastorate—Dr. T. H. Robinson, pp. 16, 17.
† Dr. Robinson was co-pastor with Dr. DeWitt from 1855 to 1867.

Shippensburg Church.

Shippensburg is the oldest town west of the Susquehanna, though it was not incorporated as a borough until 1819. Mr. Shippen, by whom the town was founded and after whom it is named, was a Church of England man. Not so, however, the great mass of the early settlers. They were either Presbyterian or Associate Reformed, of a very decided type. The Presbyterians worshiped at Middle Spring and the Associate Reformed people at Big Spring. In course of time Shippensburg, two miles from Middle Spring, became an Associate Reformed preaching point. And when a church was organized there, it was as an Associate Reformed church. Dr. Scouller, in his history of Big Spring Presbytery says: "It is impossible now to tell when the church was regularly and canonically organized, for it had a kind of half organization for years, but was still subordinate, or, rather, a constituent part of the organization of Big Spring. When the Shippensburgers refused to ratify Big Spring's election of Mr. McConnell, the congregation of Big Spring had a public meeting on the 1st of September, 1798, to take under consideration the distressed situation of the congregation, occasioned by the disorderly behavior of the community of Shippensburg." Dr. Scouller thinks the formal organization of a distinct congregation at Shippensburg took place subsequently to this. He says that the name of the church appears for the first time on the roll of Presbytery in 1799. It is thought by others that the organization took place several years prior to the deeding, by the Shippen brothers in 1794, of the lot on which the church was subsequently built. They fix the date at about 1790. The stone house of worship, which was plastered and was generally known as the "White church," was built in 1798.

The congregation came into the Presbyterian church and under the Presbytery of Carlisle as the result of what is known as "the union of 1822."

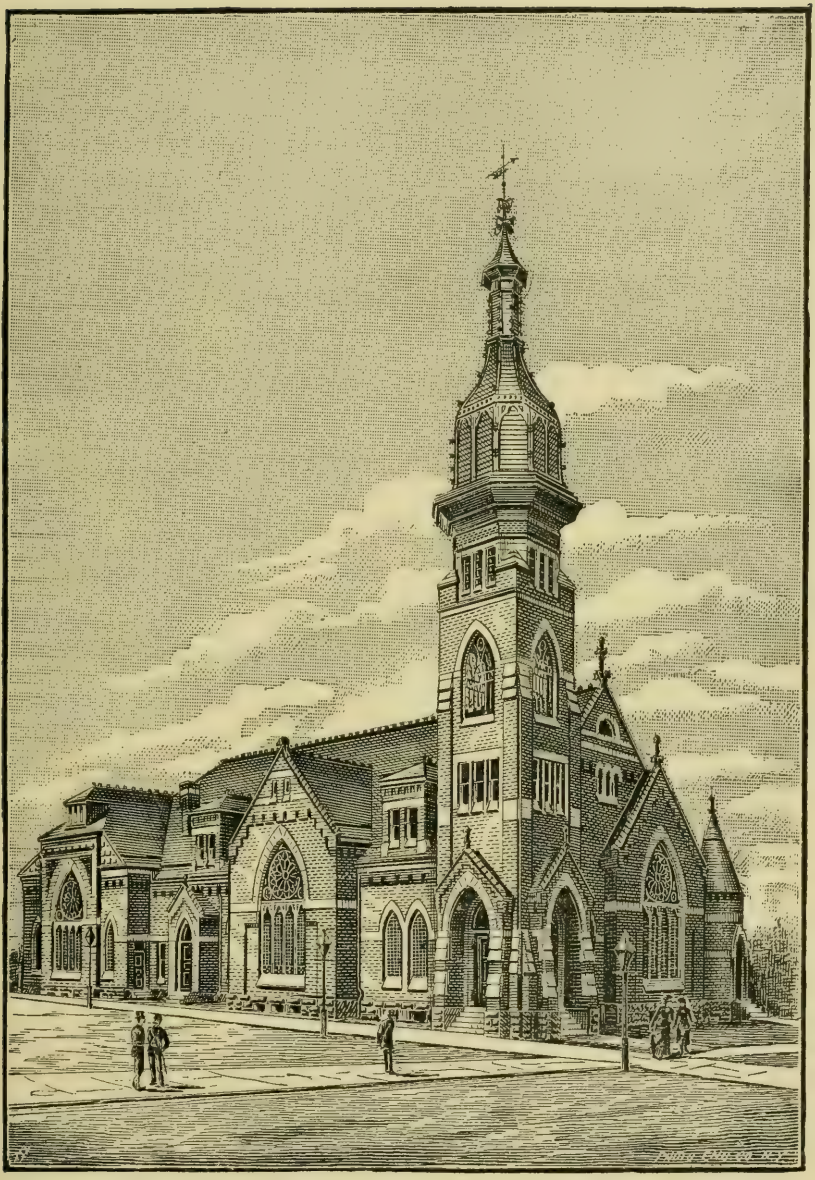
By this union, what had been the Presbytery of Philadelphia in the General Synod of the Associate Reformed church, became the Second Presbytery of Philadelphia in the General Assembly of the Presbyterian church. It stands so recorded

in the minutes of the General Assemblies of 1823 and 1824. The Associate Reformed church at Shippensburg belonged to this Presbytery. In 1823 the Rev. Henry R. Wilson accepted a call to become its pastor and united with the same Presbytery. As will be seen above he did not sever his connection with the General Assembly. According to article 1 of agreement in the union of 1822, it was competent for the several Presbyteries which had belonged to the General Synod of the Associate Reformed church to either retain their separate organizations or to dissolve and "amalgamate with those of the General Assembly," where the members and churches might be located. In the winter of 1824–25 the Second Presbytery of Philadelphia resolved upon the latter course. Thus, by its dissolution, the Rev. Henry R. Wilson and the Shippensburg congregation came into the Presbytery of Carlisle. The minute of Presbytery relating to this transaction is as follows: "A notification of the dissolution of the Second Presbytery of Philadelphia, dated Shippensburg, April 9, 1825, signed by the moderator and clerk, and recommending the several members thereof to other Presbyteries, with which they might wish to be connected, was presented by the Rev. H. R. Wilson, requesting that he might be received as a member of this Presbytery, and that his church might be taken under the care of the same; which requests were granted."*

On the same day and in the same way (as will be seen elsewhere) "the Associate Reformed congregation of Hagerstown, Md., and the Associate Reformed congregation which worshiped in the "White church," at Greencastle, were received.

The congregation, thus transferred, continued to occupy the building erected in 1798 until several years after the settlement of Dr. Harper, as pastor, when the few persons who still adhered to the Associate Reformed church, successfully brought suit for the property. The congregation then erected, in 1843, a comfortable and substantial brick church, 46x60 feet. To meet the demands of the growing congregation twenty-two feet were added to the length of this church in 1866. It was then the beautiful spire, visible from all approaches to the town,

* Records of Presb. Apr. 12, 1825, p. 475.



THE CHURCH AT SHIPPENSBURG,
BUILT 1886–7.

was erected on the front of the church, and a "neat and commodious chapel was placed at the rear," fronting on a cross street. Thus enlarged and refitted, it furnished a comfortable church home for the congregation until the summer of 1885, when it was wholly destroyed by fire. With characteristic promptness and resolution the congregation addressed themselves to the work of rebuilding; and the summer of 1886 witnessed the erection, on the same site, of one of the most complete and attractive church buildings to be found in the Presbytery.

CHURCH ORGANIZED AS ASSOCIATE REFORMED—1790 or 1798.

Pastorates.

Rev. James Walker ..... 1798—1820
Rev. Thomas M. Strong ..... 1821—1822
Rev. Henry R. Wilson, Sr., D. D. ..... 1823—1825

TRANSFERRED TO THE PRESBYTERY OF CARLISLE—1825.

Pastorates.

Rev. Henry R. Wilson, Sr., D. D.* ..... 1825—1839
Rev. James Harper, D. D. ..... 1840—1870
Rev. William W. Taylor ..... 1872—1874
Rev. William A. McCarrell ..... 1875—

Ruling elders in 1888—Robert C. Hayes, M. D., John A. Craig, James Hays, John W. McPherson, Jr.

Communicants in 1888—327.

SHERMANSDALE CHURCH.

The date of organization and the early history of Sherman's Creek congregation are wrapped in a great deal of obscurity. There is every evidence that the country was occupied by Presbyterian families very soon after it was thrown open for settlement. The probability is that when, in 1767, it was decided to locate a church at Dick's Gap, it was intended that this should accommodate all the Presbyterians in the lower end of Perry county, west of the Juniata and Susquehanna rivers. The language of the committee, whose report Presbytery adopted, conveys this thought. In October, 1777, a call from Dick's Gap church was presented for Mr. Hugh McGill. When the acceptance of it came to be considered the following spring the name of Sherman's Creek appears associated with

Dick's Gap in regard to the proportion of his time each should have. The minute of Presbytery reads: "Commissioners from the united congregations of Dick's Gap and Sherman's Creek appeared and represented that a difference has arisen between them concerning the proportion of Mr. McGill's time that each of these parts shall have. The Presbytery ordered that both of the contending parties appear by their commissioners at our next meeting in order to have the differences accommodated."* Turning to the fall meeting of Presbytery (October 21, 1778) we find this record: "A supplication for the instalment of the Rev. Hugh McGill was brought in by the commissioner from the united congregations of Dick's Gap and Sherman's Creek, and read. After some conversation on that matter the Presbytery thought proper to defer any appointment for Mr. McGill's instalment till next spring meeting." At the April meeting, 1779, "Mr. McGill informed Presbytery that on account of a disagreement in his congregation respecting the places of public worship, and his apprehension of their inability to support him he designs to give up his call." Here he speaks of the congregation as one, and the call as one, and of their "*places* of public worship." No doubt it was the church of Dick's Gap, with Sherman's Creek an important place of preaching. But it is noteworthy, that from this on the "congregation of Sherman's Creek" asked for and received supplies independently of Dick's Gap. In October, 1786, Mr. Hoge was appointed "to supply at Sherman's Creek the first Sabbath in November, and to catechise two days in that congregation." The Rev. Matthew B. Patterson, pastor of the church, 1831–1853, tells us that "in the year 1805 Sherman's Creek church was organized by the Rev. Joseph Brady," † its first pastor. The records of Presbytery say nothing about the organization having been effected at that time. Our impression is that it occurred prior to it.

April 13, 1803, calls from the congregations of Mouth of Juniata and Sherman's Creek for the Rev. Joseph Brady were presented to Presbytery. A like call from the church of Middle Ridge followed at the following October meeting. Mr.

* Records of Presbytery, April, 1778, p. 288.

† Churches of the Valley, Rev. Alfred Nevin, D. D.

Brady accepted, and in October, 1804, was ordained and installed pastor of these congregations.

In 1804 Sherman's Creek congregation built their first house of worship. We are left in ignorance as to where they worshiped during the preceding quarter of a century. Their first church was built of logs, and stood near the creek, along the road leading from Duncannon to Landisburg, about two and a-half miles east of Shermansdale. The present church was built in 1843 and is located a short distance north of the village of Shermansdale, by which name it is now known. Like nearly all the older Presbyterian churches in Perry county, it has suffered from the emigration of its people, and hence ranks among the weaker churches of the Presbytery.

CHURCH ORGANIZED—1803 or 1804.

Pastorates.

Rev. Joseph Brady.....1804—1821
Rev. John Niblock.....1826—1830
Rev. Matthew B. Patterson.....1831—1853
Rev. Hezekiah Hauson.....1854—1856
Rev. William B. Craig.....1857—1867
Rev. William Thomson.....1868—1873
Rev. Silas A. Davenport.....1878—1880
Rev. J. C. Garver, S. S.....1883—1884
Rev. Robert F. McClean.....1884—

Ruling elders in 1888—John Henderson, T. J. Dromgold, Samuel G. Smith, Wilson Smiley.

Communicants in 1888—39.

DUNCANNON CHURCH.

There are forces at work to-day leading congregations to change the location of their church buildings to suit the wants of the people. The constant "up-town" movement in the city of New York affords an illustration. On the same principle the ground at Dick's Gap was abandoned in 1803 and the churches at Middle Ridge and the Mouth of the Juniata river were organized. Of course the name also was abandoned, for it would not have been appropriate at any other point. In like manner and under like circumstances one of these churches (Middle Ridge) was given up in after years, an account of which will be found elsewhere.

The other church was located, as the name indicates, near the confluence of the Susquehanna and Juniata rivers. It stood on the high ground within the present cemetery enclosure. Prior to its erection—the date of which is not precisely known—the congregation worshiped in private houses. In the Records of Presbytery is found the following, under date of October 8, 1802: "A verbal application from the Mouth of Juniata for supplies every month at the house of John Fitzhelm."

At the time the church was built, the location was the proper

DUNCANNON CHURCH, BUILT IN 1888.

one. But soon the population began to gravitate to a point a little further down the river, and the village of Petersburg was formed. On account of the inconvenient location and the dilapidated condition of the church it was abandoned and a new church was built in Petersburg—now Duncannon—in 1841 In this centennial year of the General Assembly this is giving place to a handsome brick structure, located on the same site.

As early as 1793 the people living at and near the Mouth of the Juniata began to ask Presbytery to send supplies to preach to them. The population grew, and with it grew the interests of Presbyterianism, until in the spring of 1803 the congregation of the Mouth of Juniata presented a call for one-third the time of Rev. Joseph Brady. The remaining two-thirds of Mr. Brady's time were sought by the churches of Sherman's Creek and Middle Ridge. The pastoral charge thus formed continued till the time when Middle Ridge church was disbanded in 1841. Mr. Brady accepted the call, was installed in the fall of 1804 and continued their pastor till the time of his death in 1821. The church is in the midst of a growing population, and for some years has formed a distinct self-sustaining charge.

CHURCH ORGANIZED—1804.

Pastorates.

Rev. Joseph Brady	1804—1821
Rev. John Niblock	1826—1830
Rev. Matthew B. Patterson	1831—1844
Rev Charles B. McClay	1847—1848
Rev. Hezekiah Hanson (S. S. and P.)	1849—1856
Rev. William B. Craig	1857—1867
Rev. William Thomson	1868—1873
Rev. George Robinson	1875—1877
Rev. William W. Downey	1877—1880
Rev. James W. Gilland	1881—1884
Rev. Oliver B. McCurdy	1886—

Ruling elders in 1888—William J. Stewart, John Graham, John Harper, Thomas Milliken and S. Linn Shull.

Communicants in 1888—185.

Millerstown Church.

That part of Perry county which forms the delta lying between the Juniata and Susquehanna rivers as they approach at the "Junction," fell to the lot of Huntingdon Presbytery when, in 1794, it was erected out of part of the Presbytery of Carlisle. Hence, when the church was organized at Millerstown, in 1800, it was by the Presbytery of Huntingdon, under whose care it remained until 1845. Accordingly, when, in connection with Centre and Upper churches, it presented to Presbytery, on the 7th of October, 1845, a call for the Rev. George D. Porter, that call was accompanied by "an extract from the minutes of Huntingdon Presbytery, permitting the church to prosecute the call before the Presbytery of Carlisle," of which Mr. Porter was a member.

ILLERSTOWN CHURCH.

At that time measures were already on foot looking to the transfer of the church to the Presbytery of Carlisle. The calls were, therefore, retained in the hands of Presbytery until its next stated meeting. At that meeting "the committee on the minutes of Synod reported that the Millerstown church had been transferred from Huntingdon Presbytery to this Presbytery." Its name was then placed on the roll of our churches, and the calls from the three churches were placed in the hands of Mr. Porter, who accepted them. Even before the transfer was made the Presbytery of Carlisle, with the concurrence of the Presbytery of Huntingdon, frequently sent supplies to preach at Millerstown. It was a border church, just across the river from us, having a goodly number of its members living within our borders. When the Middle Ridge church was disbanded in 1841 the larger part of its members went into the Millerstown church. It has been associated with the Newport church ever since the organization of the latter, thus forming a convenient and pleasant pastoral charge.

We have been unable to gain information in regard to the first house of worship occupied by the congregation. In 1831 and 1832 they erected a substantial stone church 45x50 feet. Its dedication took place in May, 1832. In 1878 the church was repaired and a lecture room was taken off the northern end of the auditorium, leaving the latter 36x45 feet.

The parsonage being in Millerstown, it is the home of the pastor of the united congregations of Millerstown and Newport.

CHURCH ORGANIZED—1800 (BY THE PRESBYTERY OF HUNTINGDON).

From time of organization until 1818 the church was supplied by appointments of the Presbyteries of Huntingdon and Carlisle.

Pastorates.

Rev Nathaniel R. Snowden.....1818—1820
Rev. Brinton E. Collins.....1829—1839
Rev. McKnight Williamson, S. S. .....1840—1842
Rev. S. H. McDonald, S. S. .....1842—1844
Rev. George D. Porter .....1846—1851
Rev. Hezekiah Hanson, S. S. .....1851—1854
Rev. John B. Strain.....1856—1860
Rev. James C. Mahon, S. S.....1860—1861
Rev. William P. Cochran, D. D.,* S. S. and P.....1862—1868

Rev. J. G. Downing, S. S. .....1869—1870
Rev. James J. Hamilton .....1871—1875
Rev. William H. Logan.....1876—1886
Rev. Samuel C. Alexander .....1887—

Ruling elders in 1888—Thomas P. Cochran, William Kipp, Sr., Jacob Kipp and Ezra P. Titzell.

Communicants in 1888—85.

Petersburg Church.

In the earlier history of the church and of communities in this country people were content to go long distances to attend public service. But with the growth of population there came very naturally the desire to have places of worship near at hand. It was thus with the members of Monaghan congregation living at or near Petetersburg. Many of them had from eight to ten or twelve miles to go to church. Hence they laid before Presbytery, on the 7th of October, 1817, the following brief request: "The people in the vicinity of Petersburg, in addition to supplies, request to be organized into a congregation and recognized as such by Presbytery." Impressed with the reasonableness of their request, Presbytery promptly acceded to it, and appointed the Rev. Henry R. Wilson "to preach to them and to furnish them such instruction as they might need to the attainment of their object." At the next meeting of Presbytery, April 14, 1818, Mr. Wilson reported "that, agreeably to the appointment of Presbytery, he had organized the people of Petersburg into a congregation." The date of organization is not given.

For a length of time after this the congregation worshiped in summer time in a barn and in winter in private houses. After the erection of the academy, services were held in it. The little church on the hill was built in 1830. There it still stands, not long since repaired and made an exceedingly comfortable and attractive place of worship. Of it truly may it be said: "Beautiful for situation," but not "the joy of the whole" village amid summer heat and rain and winter storm and *ice!*

Since its organization the church has nearly always been joined with Monaghan church, at Dillsburg, in a pastoral charge. The points are eight miles apart, the road is excellent

(at least in summer) and the intervening country is beautiful. The congregation is small, but with its constituency and surroundings, the question may properly be asked is not a more successful and prosperous future possible?

CHURCH ORGANIZED—1818.

During the first years of its history the church was frequently supplied by Revs. John McKnight, McKnight Williamson and Henry R. Wilson, D.D.

Pastorates.

Rev. Anderson B. Quay ..... 1831—1839
Rev. Edmund McKinney, S. S ..... 1841—1841
Rev. Joseph A. Murray, D. D.* ..... 1842—1858
Rev. William David Patterson, P. E. ..... 1860—1861
Rev. John R. Agnew, S. S. ..... 1861—1862
Rev. John O. Proctor ..... 1862—1865
Rev. Joseph A. Murray, D. D., S. S ..... 1869—1876
Rev. John Q. A. Fullerton, S. S. ..... 1878—1879
Rev. John P. Barbor ..... 1879—1884
Rev. John C. Barr ..... 1887—

Ruling elders in 1888—John W. Neeley, William B. Brandon and William T. Brandon.

Communicants in 1888—30.

WAYNESBOROUGH CHURCH.

Presbyterians living at and near Waynesboro' originally belonged to Greencastle congregation. On the 14th of April, 1818, "Messrs. William Blaking and William Boal presented to Presbytery a petition from eighty persons in Waynesboro' and its vicinity, requesting to be organized into a congregation, and taken under our care; and to have as many supplies as it may be convenient to grant them." Presbytery declined to grant the organization at that time, but "gave them supplies" and promised to "direct their organization at their next meeting, provided the congregation of Greencastle shall not offer reasons to convince them of the impropriety of the measure."*

It would appear that Greencastle church made no opposition to the organization of the new church, thus showing its generosity and its wisdom. The general adoption of like policy by the older churches would have given us flourishing congregations in many places wholly unoccupied by the Presbyterian

* Presb. Records, pp. 365, 366.

church to-day. On the 30th of October, 1818, the Rev. James Buchanan accepted a call to Greencastle, and the same day, by resolution of Presbytery, "he was directed to organize a congregation at Waynesboro', etc." Mr. Buchanan served the congregation as stated supply during his pastorate at Greencastle (1818–1839). While the Revs. Chas. P. Cummins and D. D. Clark were its pastors it had no connection with Greencastle. But in 1859 the union was restored, and continued until 1870; since that time it has constituted a separate charge. It is one of our prosperous and growing churches.

Until the year 1867 the congregation worshiped in a building which had been erected conjointly by the German Reformed, Lutheran and Presbyterian people, and which was known as the "Union church." Each of these denominations now has its own house of worship, and the old Union church is owned by the German Baptists.

CHURCH ORGANIZED—1818.

Pastorates.

Rev. James Buchanan	1818—1839
Rev. Charles P. Cummins, P. E.	1846—1847
Rev. David D Clark, D. D.*	1848—1853
Rev. Edwin Emerson,	1859—1860
Rev. William T. Beatty, D. D.*	1861—1863
Rev. J. W. Wightman, D. D.*	1863—1870
Rev. William N. Geddes	1871—1871
Rev. Robert F. McClean	1872—1876
Rev. Samuel McLanahan	1877—1880
Rev. Thomas C. McCarrell	1880—

Ruling elders in 1888—James H. Clayton, Joseph Price, William Hammett, Thomas H. West.

Communicants in 1888—148.

DICKINSON CHURCH.

At a meeting of Presbytery, held in Carlisle, September 25, 1810, "an application was made, subscribed by James Moore and Joseph Galbraith, in behalf of a number of persons calling themselves the Presbyterian congregation of Walnut Bottom, in the county of Cumberland, that the Rev. Henry R. Wilson should be appointed to supply them any portion of time which he may be able and willing to give them. Presbytery thought

proper to comply with the request." Mr. Wilson was then professor of languages in Dickinson College, at Carlisle. He acceded to the request, and preached to the Presbyterian people in Walnut Bottom until called to the pastorate of Silvers' Spring church in 1815.

The church of Dickinson was not, however, organized until 1823. At the stated spring meeting of that year, "application was made to Presbytery by a number of persons residing near the Stone Meeting-House in Dickinson township, Cumberland county, to be organized into a congregation. It was resolved that the request be granted, and Messrs. Williams, Duffield and McClelland were appointed a committee for that purpose, to meet, on their own appointment, as soon as convenient." On the 7th of October following the committee reported to Presbytery, "that they had attended to the duty and that the congregation organized bears the name of the 'Congregation of Dickinson.'" The date of organization is not given.

Their first and only house of worship was erected in 1829. It is a substantial and commodious brick structure, capable of accommodating a large congregation. It is beautifully located in a clump of native forest trees—a circumstance which always adds to the attractiveness, the convenience and comfort of a country church. The plot of ground on which built was the gift of William L. Weekly, Esq.

CHURCH ORGANIZED—1823.

Pastorates.

Rev. McKnight Williamson	1827—1834
Rev. Charles P. Cummins	1836—1844
Rev. Oliver O. McClean, D. D.*	1844—1852
Rev. James F. Kennedy, D. D.*	1855—1859
Rev. David Grier	1860—1864
Rev. S. H. S. Gallaudet	1864—1866
Rev. James S. Woodburn	1867—1874
Rev. Henry Rinker	1875—1882
Rev. John F. Diener, P. E.	1884—1885
Rev. George S. Duncan	1888—

Ruling elders in 1888—D. W. Tritt, William A. Brown, David Caldwell, H. H. Weekly, James K. McCullough.

Communicants in 1888—62.

Landisburg and Buffalo Churches.

In compliance with petitions laid before it, Presbytery organized these churches in 1823. For an account of circumstances connected with their organization the reader is referred to the article on Limestone Ridge church found elsewhere.

Landisburg congregation worshiped for several years after its organization in a large building used as a court house during the short time Landisburg was the county seat of Perry county. In 1829 it erected a good and comfortable frame weather-boarded church which is now in excellent repair. Since very soon after its organization this little church has had many adverse and discouraging conditions under which to labor. The present, however, gives promise of a brighter and more prosperous future.

Church Organized—1823.

Pastorates.

Rev. Nathan Harned	—1823
Rev. James M. Olmstead, D. D.*	1825—1832
Rev. John Pomeroy, S. S.	1832—1833
Rev. John Dickey	1834—1854
Rev. Lewis W. Williams	1855—1857
Rev. John H. Clark	1857—1862
Rev. James S. Ramsey, D. D.*	1864—1867
Rev. Robert McPherson	1869–1876
Rev. Silas A. Davenport	1878—1880
Rev. J. C. Garver, P. E.	1883—1884
Rev. John H. Cooper, P. E.	1884—1885
Rev. William M. Burchfield	1887—

Ruling elders in 1888—James L. Diven and William W. McClure.

Communicants in 1888—35.

Buffalo congregation located their first house of worship about a mile and a quarter north of the village of Ickesburg. But in 1850 they removed to the village and built the weath-boarded frame church now occupied. It has recently been made to undergo very thorough repairs which have rendered it very comfortable and attractive. This church, like its neighbors—Landisburg, Centre and Upper—has lost heavily during nearly its entire history by changes in population, un-

favorable to Presbyterianism. But it has been doing good work for the Master. Perhaps no church in the Presbytery has furnished as many men for the ministry in the same length of time. At present it forms part of a pastoral charge with the old churches of Centre and Upper, and Landisburg which was organized simultaneously with it.

CHURCH ORGANIZED—1823.

Pastorates.

Rev. Nathan Harned..... —1823
Rev. James M. Olmstead, D. D.*.....1825—1832
Rev. John Pomeroy, S. S.....1832—1833
Rev. John Dickey.....1834—1854
Rev. John B. Strain.....1856—1860
Rev. William P. Cochran, D. D.,* S. S. .....1862—1867
Rev. James J. Hamilton .....1869—1872
Rev. Robert McPherson, S. S. 1877- 1881
Rev. John H. Cooper.....1884—1885
Rev. William M. Burchfield.....1887 –

Ruling elders in 1888—Samuel Liggett and James Irvine.
Communicants in 1888—24.

SAINT THOMAS CHURCH.

When Presbytery was in session at Carlisle on the 25th of September, 1810, there was laid before it the following "application from the town of St. Thomas in the county of Franklin, requesting that Dr. John McKnight may be appointed as a stated supply for one-half his time until the next meeting of Presbytery, it being expressly declared by the petitioners that their obtaining supplies was not designed to interfere with or in any wise affect their connection with contributions to any other minister or congregation with whom they have heretofore been connected."

"Presbytery thought it proper that their request should be granted." Accordingly Dr. McKnight preached here and at Rocky Spring with a good degree of regularity until 1815. His son, Rev. John McKnight, who became pastor of Rocky Spring church in 1816 supplied the people of St. Thomas much as his father had done, and in course of time they probably came to be looked upon as part of Rocky Spring congregation. This would seem to be implied by the word "separate" in the petition found

below. At all events no regular organization was affected until 1824, as is evident from the following petition and its sequel: "The people of Campbellstown (St. Thomas) and its vicinity petitioned to be organized into a separate congregation."* "The petition was referred to Messrs. Denney, Elliott and McKnight." These were the pastors of the three adjoining congregations of Falling Spring, Mercersburg and Rocky Spring. The committee reported the same day "recommending that the request be granted;" which was done, and Mr. McKnight was appointed to organize the congregation.† At the stated meeting, October, 1824, Mr. McKnight informed Presbytery of having performed the duty assigned him, but did not give the date.

The brick church now occupied by the congregation, was built in 1852, two other temporary structures having successively occupied the same site before. St. Thomas has always been associated with Rocky Spring in one pastoral charge, and the people, we believe, with a single exception, have never enjoyed the advantages of having a pastor reside among them. The Rev. Alexander K. Nelson made this his home from the time of his settlement as pastor until 1858.

CHURCH ORGANIZED—1824.

Pastorates.

Rev. John McKnight, D. D. ..... 1824—1836
Rev. Andrew K. Nelson ..... 1840—1873
Rev. Samuel C. George ..... 1875—1887
Rev. Henry G. Finney ..... 1888—

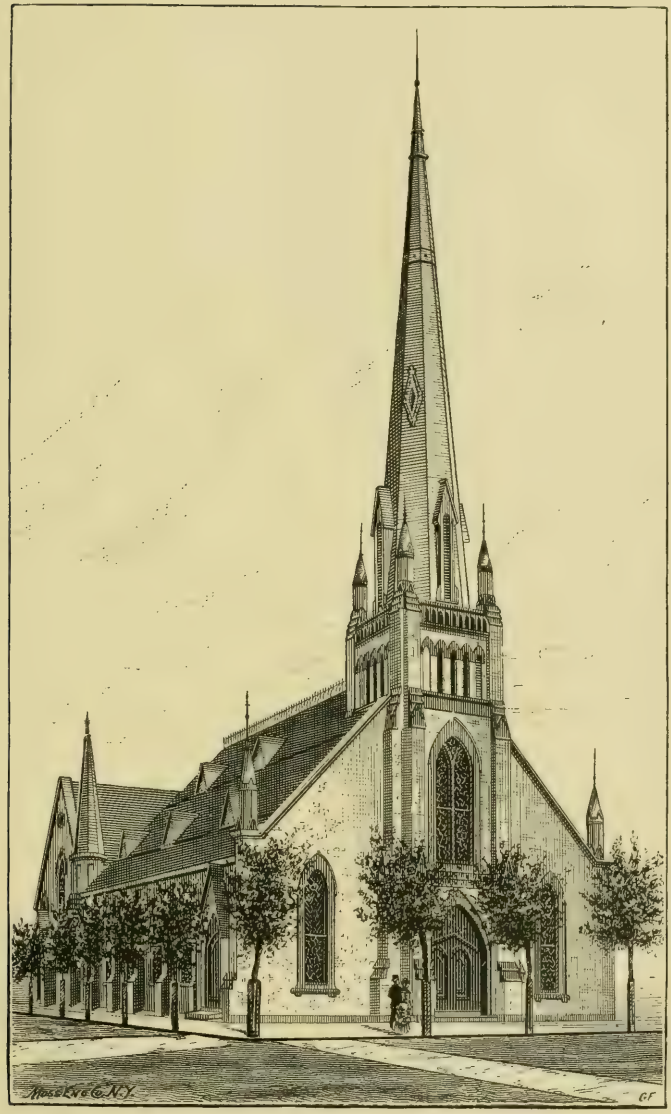
Ruling elders in 1888—John W. Shields, J. Rush Gillan and David Gillan.

Communicants in 1888—37.

SECOND CHURCH, CARLISLE.

In the church at Carlisle there were many persons whose views did not harmonize with those of their pastor, Dr. George Duffield, especially as embodied in his work on Regeneration. These persons determined to seek the formation of a distinct church organization. "Among them were three members of

* Presbyterial Records, 1824, p. 459.
† *Ib.* p. 461.



SECOND PRESBYTERIAN CHURCH,

CARLISLE, PA.

session, four deacons and a majority of the board of trustees."* At the meeting of Presbytery, November 28, 1832, "Mr. Andrew Blair appeared as a commissioner from a part of the congregation of Carlisle and presented a petition from seventy-seven members of that congregation, praying to be set off and formed into a separate congregation."† The following day Presbytery "Resolved that the prayer of the minority of the congregation of Carlisle, requesting to be formed into a separate congregation under the care of this Presbytery, from and after the 1st day of January, 1833, be granted in view of the state of things now existing in that congregation and known to Presbytery."‡ The Revs. J. Williamson and Anderson B. Quay were appointed a committee to carry into effect this resolution. "This committee met on the 12th of January, 1833, in the county hall in Carlisle agreeably to public notice previously given," and, after a sermon, organized the Second church. The Rev. Daniel McKinley became their first pastor in August following. Soon after their organization the congregation commenced preparing to build a house of worship. By the middle of November following their work was so far advanced that they commenced holding their services in the lecture room, which was beneath the auditorium. On Sabbath morning, the 17th, the Rev. Daniel McKinley, who had been installed as their pastor on the 7th of August, preached the opening sermon, based on Ps. 122 : 6-9, "Pray for the peace of Jerusalem," etc. In the meantime they had been holding their services regularly in the County hall or College chapel. By the last of May, 1834, the church was completed and was dedicated to the worship of God. The Rev. Henry R. Wilson, Sr., preached the dedication sermon from 2 Chron. 6 : 18, "But will God in very deed dwell," etc. This was a plain, substantial stone structure. It was removed in 1870 to give place to one better adapted to the wants and work of a growing and aggressive congregation. The present house of worship was dedicated the 29th of May, 1873. It is a beautiful church

* First Presbyterian Church of Carlisle (Dr. Wing), p. 188.
† Records of Pres. 1832, p. 628.
‡ *Ib.* p. 634.

edifice. But there were some things in the internal arrangement which were not entirely satisfactory. These have all been remedied, and the property has been put, in every way, in the most desirable condition during the centennial year of the General Assembly.

CHURCH ORGANIZED—1833.

Pastorates.

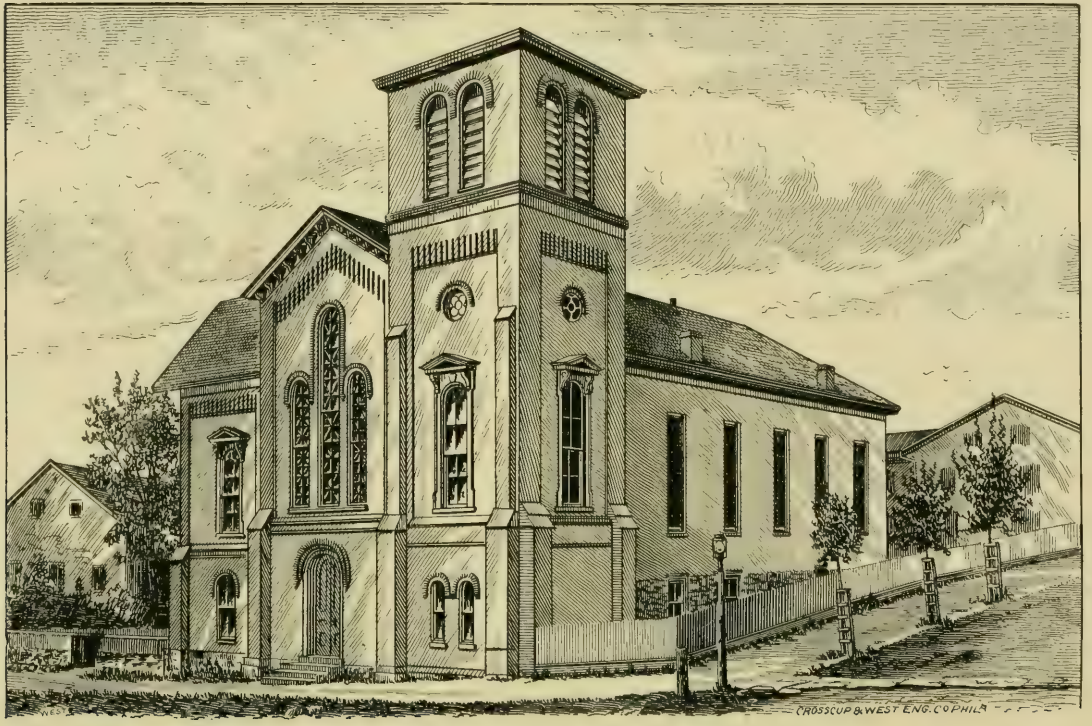
Rev. Daniel McKinley, D. D.* ..... 1833—1838
Rev. Alexander T. McGill, D. D., LL. D.* ..... 1838—1841
Rev. Thomas V. Moore, D. D.* ..... 1842—1845
Rev. James Lillie, M. D., D. D.* ..... 1846—1848
Rev. Mervin E. Johnston ..... 1849—1854
Rev. William W. Eells ..... 1855—1862
Rev. John C. Bliss, D. D.* ..... 1863—1867
Rev. George Norcross, D. D. ..... 1869—

Ruling elders in 1888—William Blair, Joseph A. Stewart, David Resid, Andrew Blair, John C. Eckles and James Clark.

Communicants in 1888—350.

BLOOMFIELD CHURCH.

In 1824 it was decided to make Bloomfield the seat of justice for the newly erected county of Perry, Landisburg having temporarily had that honor. This was the making of the town. On the principle of not having two post-offices of the same name in the same State, the original name was changed to New Bloomfield, there being a Bloomfield in Crawford county. The name of the Presbyterian church organized there has remained unchanged. Hence the Bloomfield church located in the town of New Bloomfield. To strangers who do not understand the reason this is perplexing. Unless there be some legal hindrance it would seem desirable to have it otherwise. The church was organized in 1833 and was composed of persons who had been attracted to the new town under the above circumstances, and persons already living there or in the neighborhood, who had hitherto belonged to either Middle Ridge or Limestone Ridge congregations. Thus, for instance, McCowns, the Barnetts, the Darlingtons, etc. The congregation at Limestone Ridge had already been disbanded, in order to the organization of the churches of Landisburg and Buffalo ten years before; and the



BLOOMFIELD CHURCH,

New Bloomfield, Pa.

organization of the Bloomfield church led materially to the weakening of Middle Ridge church, only four miles away, and hastened the abandoning of that ground, which occurred eight years later. The Rev. John Niblock, pastor of Middle Ridge, Sherman's Creek and Mouth of Juniata churches from 1826 to 1830, made his home in New Bloomfield, and is said to have conducted preaching service occasionally in the court house. This helped to crystallize the Presbyterian element in and about the town. Not later than 1831 they formed themselves into a religious association. The organization of the church took place in 1833, and its first pastor, the Rev. John Dickey, was settled over it (in connection with Landisburg and Buffalo churches) the following year. His was a character in which were blended gentleness, amounting ofttimes to diffidence, with great firmness and moral fortitude.

In 1834 a roomy and substantial brick church was erected, having a basement for lecture and Sabbath school purposes. In 1872 the latter was greatly changed and improved. The church proper was also remodeled and the way of entering it was changed at the same time. The property is now in every way attractive and desirable.

The church formed a pastoral charge in connection with Landisburg and Buffalo from 1834 to 1854; with Mouth of Juniata and Sherman's Creek from 1857 to 1867. From 1870 to 1884 it had the entire time of its pastor. Since 1884 they have generously allowed the congregation of Shermansdale to have one-fourth the time of their pastor, as almost the only means by which that church could be supplied with preaching.

CHURCH ORGANIZED—1833.

Pastorates.

Rev. John Dickey.....1834—1854
Rev. William B. Craig.....1857—1867
Rev. P. Hathaway K. McComb.....1868—1870
Rev. John Edgar, Ph. D.....1870—1883
Rev. Robert F. McClean.....1884—

Ruling elders in 1888—William Willis, William A. Sponsler, William N. Seibert, William Grier, John R. Adams, William H. Neilson.

Communicants in 1888—128.

Fayetteville Church.

In 1832 a brick church was built at Fayetteville by subscriptions obtained from Presbyterians and others living in and near the village. About five-sixths of the funds were contributed by Presbyterians, and according to the article of agreement, still extant, it was to be called the English Presbyterian church of Fayetteville; and other denominatsons were to have the privilege of using it when not occupied by the Presbyterians.

At the meeting of Presbytery, April 10, 1833, "application was made by many persons in and around Fayetteville to be organized into a church; and Mr. McKnight was appointed a committee to organize them." At the next stated meeting of Presbytery Mr. McKnight reported "that on the 21st day of July the church was regularly organized."

The Rev. John McKnight had been preaching part of his time at Fayetteville for three years before this took place. And the house of worship, as we have seen, was built one year before. Mr. McKnight was mainly instrumental in bringing together the congregation and securing its organization. After this he continued to give the congregation one-fourth of his time to the close of his pastorate at St. Thomas and Rocky Spring, in 1836. During his ministry at this place about eighty persons were received to the communion of the church. At the close of his successful labors the grave mistake was made of procuring a minister who was not a Presbyterian, and who is said to have used his position and influence to build up another denomination. For a period of ten years the history of the church is worse than a blank. Nearly all the Presbyterian element was driven away, and sought a home in the Falling Spring church, Chambersburg. Finally, in 1846, a rally was made largely through the exertions and influence of one who is honored in the church and in the Presbytery today—the ruling elder, Robert Black. The Rev. Daniel McKinley, then pastor of Falling Spring church, of which Mr. Black was then a member, kindly consented to preach every alternate Sabbath in the afternoon. The downward tendency was arrested and somewhat of the lost ground was recovered. But, owing to the shock sustained in its early history, and the

greater attractions and overshadowing influence of the church in Chambersburg, this has always been a weak and struggling church. We believe, however, that it might be otherwise with a minister on the field devoting all his time and labor to it and adjoining neighborhoods, and sustained by the entire Presbyterian population. To the faithful labors of Dr. Kennedy, bestowed at different periods in its history, this church is largely indebted for its existence to-day.

CHURCH ORGANIZED—1833.

Pastorates.

Rev. John McKnight, S. S. ..... 1830—1836
Rev. Daniel McKinley, D. D., S. S. ..... 1846—1847
Rev. James F. Kennedy, D. D.,* S. S. ..... 1847—1848
Rev. William L. McCalla, S. S. ..... 1848—1848
Rev. Thomas K. Davis, S. S. ..... 1849—1850
Rev. James F. Kennedy, S. S. ..... 1850—1854
Rev. Joseph Clark, S. S. ..... 1856—1857
Rev. James F. Kennedy, D. D., S. S. ..... 1864—1874
Rev. Robert L. McCune, S. S ..... 1875—1877
Rev. Richard Arthur, S. S. ..... 1878—1881
Rev. James F. Kennedy, D. D., S. S. ..... 1882—

Ruling elders in 1888—Robert Black, Benjamin Black, O. Perry Boggs.

Communicants in 1888—25.

GREEN HILL CHURCH.

On the 8th of April, 1834, a call for the ministerial services of Rev. Nathan G. White was laid before Presbytery "from the church of Great Cove, Pa., including the inhabitants of Wells Valley and Licking Creek." This call was accepted by Mr. White, who had just been received, as a licentiate, from the Presbytery of New Castle. He settled in McConnellsburg, and at once addressed himself, with characteristic earnestness, to the cultivation of the laborious field before him. On the 12th of September of the following year a church was organized in the Licking Creek part of his charge, and the same fall a neat and comfortable house of worship was completed. It is located on the turnpike road leading to Pittsburgh, eight miles west of McConnellsburg. The congregation have always taken commendable pride in keeping their church in the best of

repair. Such was the origin of the Green Hill congregation. It has always been identified in its history with that of the churches of McConnellsburg and Wells Valley.

CHURCH ORGANIZED—1835.

Pastorates.

Rev. Nathan G. White.....1834—1864
Rev. James H. Mathers..... 1866—1868
Rev. Stephen W. Pomeroy.....1868—1871
Rev. J. Horner Kerr .....1873—1875
Rev. Robert F. McClean .....1877—1880
Rev. George Elliott .....1880—1884
Rev. Robert H. Hoover.....1884—

Ruling elders in 1888—Rowland Austin, William A. Speer, James Harris, John B. B. Garver.

Communicants in 1888—60.

WELLS VALLEY CHURCH.

We are unable to learn when the church in Wells Valley was organized. In 1831 the Presbyterians of the valley erected the handsome little church they now occupy. It was built of logs, and after a time was weatherboarded. We think the organization took place prior to the above date. The Rev. Isaac Kellar, pastor of McConnellsburg church from 1819 to 1824, frequently preached in the valley. So did Rev. Robert Kennedy, who was his successor from 1827 to 1833. Dr. Creigh, of Mercersburg, also frequently supplied them. The services which were enjoyed before the building of their house of worship, were held in summer time in the barn of John Alexander, the father of John B. Alexander, at present and for many years an elder in the church; in the winter they were held in private houses. The old barn is still standing, and is owned by Mr. John B. Alexander. In it were held several communion services before the church was built. This church has always been united with McConnellsburg and Green Hill in the same pastoral charge.

CHURCH ORGANIZED—1825, PRESUMABLY.

Pastorates.

Rev. Nathan G. White .. ..1834—1864
Rev. James H. Mathers.....1866—1868

Rev. Stephen W. Pomeroy ..... 1868—1871
Rev. J. Horner Kerr ..... 1873—1875
Rev. Robert F. McClean ..... 1877—1880
Rev. George Elliott ..... 1880—1884
Rev. Robert H. Hoover ..... 1884—

Ruling elders in 1888—John B. Alexander, S. P. Wishart, R. J. Hunter, M. D.

Communicants in 1888—40.

Dauphin Church.

Turning to the records of nearly a century and a quarter ago we find, under date of June 24, 1766, the following: "Mr. Rowan, in behalf of Paxton above the narrows, requested some supplies to be sent to that people." Till near the close of the century supplies were asked and granted, at first under the above name, afterwards that of Middle Paxton. The Rev. Nathaniel R. Snowden, pastor of Harrisburg church, appears to have preached to the people with regularity and system from the time he was released from the Derry and Paxton part of his charge, in 1796, to the time of his resignation at Harrisburg, in 1805. There is a strong probability that he gave them one-fourth his time; for when the Rev. James Buchanan, his successor, was called, it was to labor three-fourths his time in Harrisburg and one-fourth his time at Middle Paxton. Accordingly, in December, 1808, he was "installed at Harrisburg as pastor of the congregations of Harrisburg and Middle Paxton" by a committee of Presbytery composed of the Rev. Messrs. Snodgrass, Brady and Sharon. In 1811 Mr. Buchanan was released from the Middle Paxton part of his charge in order that he might give all his time and labor to the church in Harrisburg. The Rev. Wm. R. DeWitt, from the time of his settlement as pastor of Harrisburg church, in 1819, took a very deep interest in this struggling church and frequently ministered to it. In 1832 he requested Presbytery to "note on its minutes that the church of Middle Paxton had been re-organized."

The congregation, however, continued feeble. After the Old and New School division the Presbytery of Carlisle occasionally sent supplies to them; but they depended mainly on the Presbytery of Harrisburg for supplies.

Under its supervision the Rev. George R. Moore, a member

of the Third Presbytery of Philadelphia, had been performing missionary labor there prior to October 17, 1848, when he became a member of the Presbytery of Harrisburg, and from which time he labored regularly among the people. A new interest was awakened. About this time the old church, standing on the high ground back from the river and about three-fourths of a mile above the village, was destroyed by fire. The congregation determined to build a new church and to locate it in town. The records of the Presbytery of Harrisburg for October 16, 1849, show that just shortly before that date the cornerstone had been laid "for an economical, yet suitable, house of worship." And Presbytery recommended the church for aid to the churches of the Presbytery and Synod. This house was completed the following year. It is the church now occupied by the congregation.

Though unable to furnish any date, we do not entertain any doubt about the church of Middle Paxton having been organized before the close of the last century. As seen above, a reorganization took place in 1832. But after all this, they do not appear to have felt sufficiently well organized. This we judge from the records of Presbytery for April 11, 1850, where we find this minute: "Rev. Messrs. DeWitt and Moore were appointed a committee to examine and report upon an application from various persons in Dauphin to be organized into a church, which is to be connected with this Presbytery." The same day, after recess, the committee made the following report: "That the petition was signed by twenty-one individuals residing in and near the borough of Dauphin, Dauphin county, Pennsylvania, who had been organized into a church and requested to be received under the care of Presbytery. On inquiring it was found that the individuals signing the petition had agreed and covenanted to walk together in church relation according to the acknowledged doctrines and order of the Presbyterian church, and had elected a ruling elder, who had been regularly ordained and placed over them in the Lord. The committee would therefore recommend that the church be received as a constituent member of this Presbytery, under the name of the Presbyterian church in Dauphin." This report was adopted.

CHURCH ORGANIZED—1850.

Pastorates.

Rev. George R. Moore.....1848—1855
Rev. John W. Davis.....1857—1859
Rev. A. D. Moore.....1860—1868
Rev. David C. Meeker.....1869—1880
Rev. Robert F. McClean.....1880—1884
Rev. Francis M. Baker.....1885—

Ruling elders in 1888—Jefferson Clark, A. T. Poffenberger, M. D., Calvin W. Shope.

Communicants in 1888—99.

MIDDLETOWN CHURCH.

At a meeting of Presbytery held at Paxton church, April 10, 1850, "a request was presented from certain citizens of Middletown, that a committee be appointed to visit that place and confer with them upon the practicability of establishing there a Presbyterian church, and with power to proceed to the organization, if the way be clear." In compliance with this request Presbytery appointed a committee composed of the Revs. George Morris and Robert McCachran and Ruling Elder Benjamin Jordan. June 4th this committee reported to Presbytery, "That in view of the encouraging opening there for the organization of a Presbyterian church, the Board of Missions be requested to appoint a missionary to that field for one year and to appropriate for his support the sum of one hundred dollars."

By this report the committee showed that they were duly impressed with the importance of the field and its encouraging aspect. Moreover, the report shows that there must have been expressed a disposition on the part of the people to contribute liberally toward the support of a missionary, when but one hundred dollars were named as the amount of aid needed. Presbytery acted favorably on this report, but recommended that two hundred dollars be sought from the Board instead of one hundred, so as to make sure the adequate support of the man who might be placed in the field. From the foregoing it is evident that it was the opinion of the committee that the field should be occupied in a tentative way one year before en-

deavoring to effect an organization. But the people of Middletown thought it not best to have the delay. Hence they secured a *pro re nata* meeting of Presbytery at that place on the 29th of October following, at which time the organization of the church was effected and ruling elders were elected, ordained and installed. In 1852 the congregation erected a brick church, with basement, lecture and Sabbath school rooms, which is still occupied, but has gone sadly out of repair. The congregation now speak of either thoroughly repairing or rebuilding. This congregation has struggled against many adverse circumstances. The fact that it has survived gives promise of "a future;" and, with so large a number of non-churched people around it, it ought to be a prosperous and glorious future.

CHURCH ORGANIZED—1850.

Pastorates.

Rev. John Cross.....1851—1851
Rev. Oliver O. McClean, D. D.,* P. E.....1852—1854
Rev. John W. White.....1855—1858
Rev. Thomas K. Davis.....1859—1862
Rev. William C. Ferriday.....1863—1864
Rev. Henry L. Rex.....1865—1874
Rev. Daniel Macfie.....1875—1876
Rev. Andrew D. Mitchell, S. S.....1876—1876
Rev. Malachi C. Bailey.....1878—1881
Rev. William G. McDannold.....1881—1884
Rev. John H. Groff, S. S., and P.....1886—

Ruling elders in 1888—J. W. Rewalt, David H. Busher, James Moore.

Communicants in 1888—50.

BURNT CABINS CHURCH.

The church of Burnt Cabins was organized in 1851, in which year the brick house of worship, still occupied, was built. It is a good substantial building, well located. The people composing this congregation originally belonged to the Lower Path Valley portion of Dr. McGinley's charge. They sustained very much the same relation to it that the people at the head of Amberson's Valley did, and still do, to Upper Path Valley church.

PINE STREET PRESBYTERIAN CHURCH,

Harrisburg, Pa.

Cut off, as they were, from the rest of the congregation by the Tuscarora Mountain, they felt that it would be to their interest to have a distinct organization. Consequently they seized upon the resignation of Dr. McGinley and the division of Upper and Lower Path Valley churches into two charges in 1851 as the opportune time to accomplish this. The Records of Presbytery show that on the 7th day of October, 1851, "A petition was presented from some of the members of the Lower church in Path Valley, asking the Presbytery to set off from that church those members and elders, who reside west of the Tuscarora Mountain, in the neighborhood of the Burnt Cabins, and to organize a church at that place to be styled 'The Presbyterian church of the Burnt Cabins.' The Presbytery granted their request and appointed the Rev. A. A. McGinley, D. D., to organize a church in that place as soon as practicable." The date of organization is not furnished in the records. But it took place between the above date and December 12th of the same year, when calls from the united congregations of Lower Path Valley and Burnt Cabins were presented to Presbytery for the services of the Rev. L. W. Williams.

CHURCH ORGANIZED—1851.

Pastorates.

Rev. Lewis W. Williams, P. E. and P. .....1851—1855
Rev. Watson Russell, P. E. .....1855—1857
Rev. J. Smith Gordon .....1858—

Ruling elders in 1888—John B. Peterson and William Matthias.

Communicants in 1888—57.

PINE STREET CHURCH, HARRISBURG.

When the Old and New School division took place, the church at Harrisburg did not go into the New School Presbytery of Harrisburg with any great degree of heartiness or promptness. An account will be found elsewhere of its having stood aloof for a time from both branches, and of its ultimate decision and course having resulted from attachment to the pastor and from the step he took, rather than from any real preference, at that time, for that branch of the church. There was then, and there continued afterwards to be, an element in the church whose

preferences were for the Old School branch. After the disastrous fire occurred in the spring of 1858, by which the church edifice at the corner of Second street and Cherry avenue was wholly destroyed, those who composed this element felt that then was the proper time to take steps looking to a new organization. Accordingly they sent a representative to the Presbytery of Carlisle, in session at Greencastle on the 14th of April. The following is the minute in the Records of Presbytery relating to it: "Mr. J. W. Simonton was heard relative to the organization of a church in Harrisburg, whereupon the following preamble and resolution were adopted: The Presbytery having heard with pleasure the statement made by Mr. Simonton, a representative from persons in Harrisburg who desire to be connected with us in church relationship, and expressing our cordial sympathy in this contemplated movement—Resolved, that a committee be appointed to visit Harrisburg, and that they are hereby clothed with authority to organize a church in that place, if it be found expedient, and to do all other constitutional acts, as may further this interest. Messrs. Creigh, Eells, Morris and Hays (ministers), and Samuel Wherry, William Blair and Benjamin Jordan (elders), were appointed said committee."*

At the adjourned meeting of Presbytery, the 8th of June following, the committee reported: "That they convened in Harrisburg on the 22d day of May, and that, after preliminary devotional exercises, fifty-two persons presented certificates of their being in good and regular standing in other churches, and of recommendation; who were then organized into a church according to the acknowledged doctrines and order of the Presbyterian church. * * * "

The going out from their midst of an active and aggressive band such as this, was naturally very keenly felt by the pastors and people of the parent church. We can conceive how it would appear to them, at a time like that especially, as a great calamity. But viewing it in the light of subsequent events we can see the orderings of Him who is head over all things to the church. The old organization was really not weakened,

* Records of Presb. p. 392.

but rather strengthened—stimulated to new energy and greater activity; and the new organization was formed and put in position for active and efficient work just when needed—when Harrisburg began its rapid expansion and growth in connection with "war times" and the development of railroad and manufacturing interests.

The importance which Presbytery attached to it may be gathered from its action April 11, 1860, when the Synod of Philadelphia was about to make an attempt to have all of its territory east of the Susquehanna transferred from it to the Presbytery of Donegal. I quote from the paper then adopted and ordered to be sent to the approaching General Assembly: "We deprecate such a separation of our Presbytery, because the church at Middletown is the offspring of the Presbytery of Carlisle, having been created and sustained by the contributions of all our churches, and carried through its period of uncertainty and doubt by the prayers and exertions of all our people; and because, further, the ground occupied by the churches of Paxton and Derry and Harrisburg has been the possession of our Presbytery for a century, or ever since our ancient Presbytery has had an existence. Moreover the new church at Harrisburg recently organized by the Presbytery bids fair to be one of our strongest churches, and we are naturally unwilling to be shorn of the increase of our strength. And lastly, we deprecate any such division, when our Presbytery and the churches interested in this matter are quite unwilling to favor the proposed change, originating wholly outside of our bounds."*

We simply add, the expectations of Presbytery have not been disappointed. This organization, of comparatively recent date, has taken the very fore-front among our churches in point of membership and in many other respects.

After its organization, the congregation "occupied at different times for various meetings, four different places—the lecture-room of the Reformed church, the lecture-room of the Baptist church, the hall of the Senate and the hall of the House of Representatives."†

* Records of Presb. pp, 504, 505.

† Twenty-fifth anniversary, etc., Rev. Geo. S. Chambers, p. 14.

They first erected their lecture and Sabbath school building—occupying their lecture room for the first time the 30th of January, 1859, and their Sunday school room the 5th of January, 1860. The corner-stone of the main building was laid on the 12th of May, 1859, and on the 22d of July, 1860, the church edifice was dedicated to the worship of God. The Rev. P. D. Gurley, D. D., of Washington, D. C., preached the sermon. Ample as were the accommodations thus afforded, it was found that owing to the growth of the congregation, and especially the enlargement of the Sabbath school, they were inadequate. Hence the erection of the new lecture and Sabbath school part of the building, which was dedicated on Wednesday evening, April 7, 1875; on which occasion addresses were made by Drs. Mutchmore and Cattell. As it stands to-day, it is a symmetrical and beautiful edifice to look upon, and within it is complete in all its arrangements.

With a view to meet the wants of the spiritually destitute, the Bethany Mission was started in 1875 or 1876 in the northern part of the city, and a one-story brick building, suitable for Sabbath school and other services, was erected on Cameron street near Herr.

CHURCH ORGANIZED—1858.

Pastorates.

Rev. William C. Cattell, D. D., LL. D.*.....1860—1863
Rev. Samuel S. Mitchell, D. D.*.....1864—1869
Rev. Addison K. Strong, D. D.....1870—1874
Rev. John R. Paxton, D. D.*.....1875—1878
Rev. George S. Chambers, D D.....1879—

Ruling elders in 1888—Francis Wyeth, James McCormick, Jacob F. Seiler, H. Murray Graydon, Francis Jordan, Daniel W. Cox.

Communicants in 1888—604.

ELDER STREET CHURCH, HARRISBURG.

The first mention of this church in the records of the Presbytery of Harrisburg is found under date of September 25, 1858, which reads: "Messrs. DeWitt, Wing, Robinson, J. W. Weir and Mordecai McKinney, were appointed a committee for the organization of a church of colored people in the

borough of Harrisburg, whenever, in their opinion, the way is prepared for such an organization, previous to the next stated meeting of Presbytery."

At the next meeting of Presbytery, which was held at Williamsport, Pa., April 13, 1859, the "Rev. Wm. R. DeWitt, D. D., chairman of the foregoing committee, reported, that on the 27th day of October last, all the members of the committee were present on the call of its chairman, at Harrisburg, and after a sermon by the Rev. C. P. Wing from Matt. 16 : 18, proceeded to examine and receive on profession of their faith twelve persons, and one by letter, whom they duly constituted a church of Jesus Christ according to the usual forms of the Presbyterian church, by prayer and mutual covenant. * * That this church had adopted the name and style of the Second Presbyterian church of Harrisburg. They would also state that with their approval the Rev. C. W. Gardner, of the Presbytery of New Brunswick, has been laboring with this congregation as its stated supply until the present time, and that it is the expressed wish of the congregation that he may be permitted to continue with them in that capacity until other arrangements can be formed."

Mr. Gardner never became pastor of the congregation. But having labored as stated supply until October 11, 1861, he was received from the Presbytery of New Brunswick, and was continued in that capacity until the time of his death, April 6, 1863. At its meeting on the sixteenth of that month the Presbytery, of Harrisburg adopted the following minute: "Whereas, the Rev. Charles W. Gardner, a member of this Presbytery departed this life on the sixth day of the present month, the Presbytery would hereby record their gratitude to God for the long life and useful labors of this departed brother, and also for the grace by which he was supported in his last and serious illness, and enabled to triumph in death."

From the date of its organization the congregation worshiped in various places—part of the time in private houses, part in the old armory building and part in "Masonic Hall," in Tanner's alley—until their first house of worship was completed in 1866, at the corner of Elder and Forster streets. This house was

burned in 1880. In 1881 the present substantial stone structure was built on the same site.

CHURCH ORGANIZED—1858.

Pastorates.

Rev. Charles W. Gardner, S. S.....1858—1863
Rev. Hiram Baker .....1863—1869
Rev. J. H. Cole, S. S. .....1870—1872
Rev. Hiram Baker .....1872—1875
Rev. Isaac W Davenport .....1875—1877
Rev. George M. Bonner .....1877—1883
Rev. Lawrence Miller ..... 1884—1885
Rev. Reuben H. Armstrong .....1886—

Ruling elders in 1888—C. M. Brown, T. J. Miller, W. J. Adore, Charles Porter.

Communicants in 1888—43.

MECHANICSBURG CHURCH.

It was but natural that business men and retired farmers should seek homes in an enterprising and growing town like Mechanicsburg. It was equally natural—though in its origin a matter of grace and not of nature—that christian people should desire to have and enjoy the services and worship connected with the "house of God." To do this Presbyterians had to go to Silver Spring church, some two miles away. There most of the original Presbyterians in and around Mechanicsburg had their membership. It was found too distant and inconvenient for people not having conveyances of their own to attend church at this old and venerated place of worship. Hence with the growing population of the town there was a growing desire to have a place of worship in the town. Moreover, it was felt to be a desideratum, not simply for the comfort and edification of God's people, but as a means of reaching and saving the unconverted and non-churched. With this feeling, persons who were interested in the matter addressed a letter to Presbytery in session April 15, 1858. A committee having been appointed the day previous to see to the organization of a church in Harrisburg, this letter was referred to it. We do not find that the committee made any report upon the letter. The movement met with opposition

THE PRESBYTERIAN CHURCH,

Mechanicsburg, Pa.

FROM A PHOTOGRAPH TAKEN 1868.

on the part of very many in Silver Spring church. This was to have been expected. The pastor sympathized with the movement. It may have been for prudential reasons that the committee maintained silence, deeming it "golden."

Two years later (August 14, 1860) the Presbytery was again brought face to face with the question; for "a petition was presented and read from forty members of the church of Silver Spring, living in and near Mechanicsburg, asking to be set apart as a separate church." "Presbytery granted the request and appointed Messrs. Hays, Eells, Mitchell and Davis (ministers), and Messrs. Blair, Bailey, Means and Clendenin (elders), a committee to visit Mechanicsburg and organize a church there on the 6th of October next at 11 o'clock A. M."* At an adjourned meeting, November 20th, the committee reported the duty as having been attended to.

An excellent and substantial brick church, with basement, lecture and Sabbath school rooms, was built the same year in which the organization of the church was effected Repairs and improvements of the most important character were made on it in 1888, adding very greatly to its appearance and comfort. The field is an important one, and it has been yielding good fruit.

CHURCH ORGANIZED—1860.

Pastorates.

Rev. George W. Chalfant..... 1861—1863
Rev. Boyd M. Kerr..... 1865—1868
Rev. Samuel W. Reigart..... 1869—

Ruling elders in 1888—William Eckles, David L. Clark, James Graham, F. K. Ployer, C. D. Hertzler, William Penn Lloyd, James M. Ralston, Isaac Bauman.

Communicants in 1888—197.

NEWPORT CHURCH.

The disturbed state of public affairs in Missouri, at the outbreak of the civil war, and the loyalty of the Rev. William P. Cochran to the general government brought him back to his native place for a time. He was not the man to be idle or inactive, and, therefore, he promptly accepted, in 1862, an invita-

* Records of Presb. p. 521.

tion from the churches of Millerstown and Buffalo—then vacant—to become their stated supply. He resided at Millerstown. With his skilled eye he was quick to recognize Newport, five miles east, as a place where there were both need and opportunity for a Presbyterian church. The place was rapidly growing, and giving promise of soon becoming the leading town in the county in a business point of view. Impressed in this way, Mr. Cochran began to hold service at Newport at such times as his other engagements permitted. Thus were the few Presbyterians in and about the town brought together and led to think and speak about seeking a church organization. They already owned an interest in a house of worship, and had a place where they could meet.

The records show that at the meeting of Presbytery the following April (1863), a petition was presented "from certain persons, members of the Presbyterian church, residing in the village of Newport, Perry county, and vicinity, asking Presbytery 'to organize them into a Presbyterian church.' Whereupon it was resolved that the request of said petitioners be granted, and that the Rev. W. P. Cochran and W. J. Jones, elder, be appointed a committee to organize a church there on Saturday next."

On the 13th of May following, Mr. Cochran reported to Presbytery that on the 18th of April the committee had organized a church of fifteen members at Newport, closing his report with these words: "The auspices of this church are very fair—with the blessing of God she will soon take her stand with the other churches of the Presbytery." The correctness of Mr. Cochran's judgment has already been proven.

The church property, to which allusion has been made above, was owned conjointly by the Lutheran, Reformed and Presbyterian people of the place. By the payment of $450 the Presbyterians became owners of one-half the property in 1869, and in 1877 they purchased the other half for $900. In 1885 the church underwent a thorough repairing and remodelling, and had an addition put to it, so as completely to change it in appearance and arrangement. It was rededicated on the 13th of December of that year, entirely free of debt. Concerning it

NEWPORT CHURCH, REMODELLED IN 1885.

the pastor writes: "In its present state it is indeed an attractive and comfortable place of worship."

CHURCH ORGANIZED—1863.

Pastorates.

Rev. William P. Cochran, D. D.,* S. S. and P. ..... 1863—1868
Rev. J. G. Downing ..... 1869—1870
Rev. John Edgar, Ph. D., S. S. ..... 1871—1872
Rev. Albert C. Titus ..... 1872—1875
Rev. William H. Logan ..... 1876—1886
Rev. Samuel C. Alexander ..... 1887—

Ruling elders in 1888—Thomas H. Milligan, Alfred M. Gantt, William H. Bosserman, Joseph C. Barrett.

Communicants in 1888—83.

Covenant Church, Harrisburg.

In 1866 there is said to have been but one church of any denomination north of North street. That was the Ridge Avenue M. E. church. It was felt by persons living in the extreme northern part of the city that they ought to have some church accommodations in order to meet the wants of church-going people who could not attend the down-town churches with regularity, and of non-church-goers who might be induced to attend if a church were near at hand. The opening of a Sabbath school was felt to be especially desirable, in hope of it proving the nucleus of a future church. No one was so deeply impressed and interested in regard to this matter as Dr. John Curwen, then, and for many years after, the superintendent of the State Hospital for the Insane at Harrisburg. He also felt that a place of worship for the less seriously afflicted and the convalescing patients in the hospital, who could enjoy and who would be profited by the services of the sanctuary, was a great desideratum. So impressed was he upon the importance of having a place to hold religious services that at his own expense he purchased several lots on Seventh street above Muench, and in 1865 commenced the erection of a church building. He completed it the next summer. It is the Seventh Street church—a good substantial frame structure, with basement accommodations for Sabbath school.

Presbytery was made acquainted with this state of affairs at its meeting, April 11, 1866; whereupon it appointed a committee, composed of Revs. James Harper, D. D., J. C. Bliss, S. S. Mitchell and A. D. Mitchell, and elders H. Murray Graydon and James Elder, to visit the ground and organize a Presbyterian church, if the way be clear. At the meeting of Presbytery, October 2d, following, this committee reported that they had attended to the duty assigned them, and had organized a church on the 8th of September—that nine persons had been received on certificate from other churches and enrolled, that Dr. John Curwen had been elected and ordained and installed a ruling elder in the new organization, which was to be known as the Seventh Street Presbyterian Church of Harrisburg.

For a number of years that part of the city did not build up with the rapidity that was anticipated and the growth of the church was impeded. But within a few years past a new impulse has been given to improvement there, and at this time a large and desirable population is found within easy reach of the church, which gives promise of future growth and prosperity. The church property belonged to Dr. Curwen until this year, when he generously deeded it to the Presbytery of Carlisle.*

CHURCH ORGANIZED—1866.

Pastorates.

Mr Ambrose C. Smith, S. S. .....1866—1866
Mr. Stephen W. Pomeroy, S. S.....1866—1867
Rev. William A. McAtee, S S.....1867—1869
Rev. Charles A. Wyeth.....1870—1883
Mr. John H. Groff, S. S.....1884—1885
Rev. I. Potter Hayes.....1887—

Ruling elders in 1888—John Curwen, M. D., J. M. Stewart and W. M. Wolfe.

Communicants in 1888—45.

WARFORDSBURG CHURCH.

In 1858 a Presbyterian house of worship was erected at Warfordsburg, a small town in Fulton county, Pa., a few miles from the Maryland line. For several years prior to the above date, Warfordsburg had been a preaching point in connection with the church at Hancock, Md. In this way the congregation worshiping here were supplied with preaching during this period as follows:

Rev. Lewis F. Wilson. ..... about 1853—1861
Rev. Samuel J. Donnelly.....1864—1865
Rev. J. T. Osler.....1865—1867

But there was no organized church at Warfordsburg until the fall of 1868. At the meeting of Presbytery held at Cum-

* In the Spring of 1889 a large and desirable lot was purchased at the corner of Peffer and Fifth streets, and in the early part of the Summer the church was removed to it. The congregation is to be congratulated on this change of location, which relieves them from former annoyances, arising from close proximity to the railroad. The name of the church has been changed to "The Covenant Presbyterian Church."

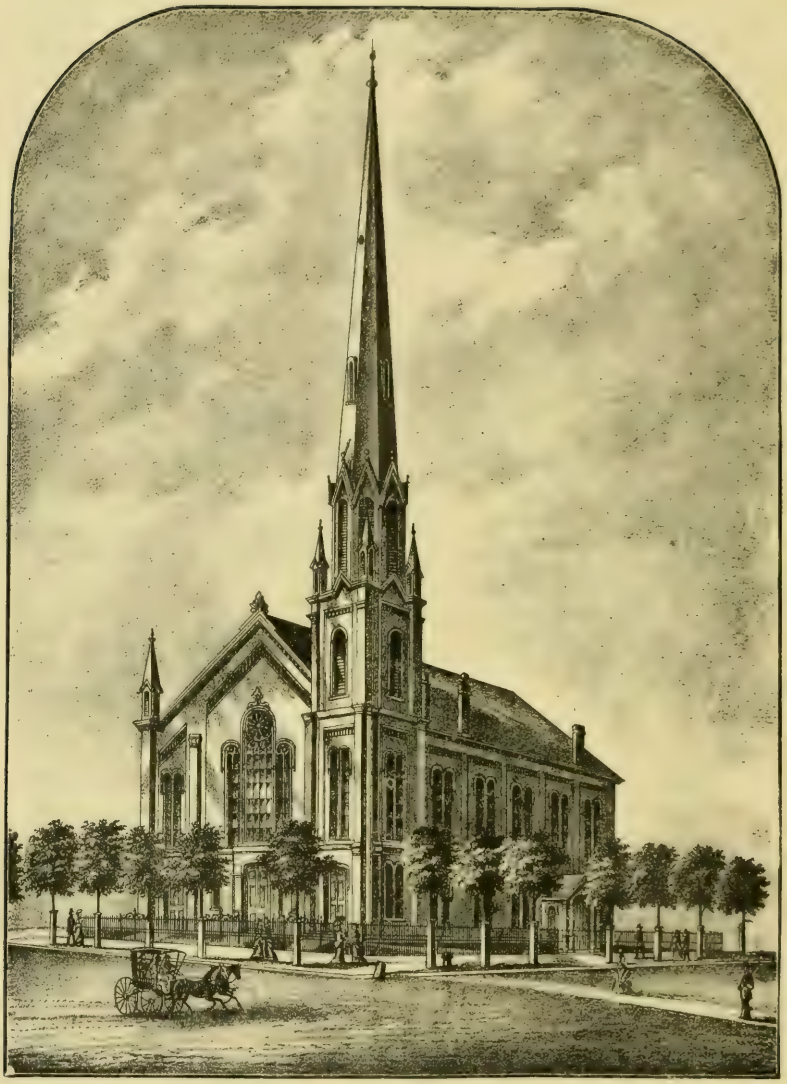
berland, Md., October 8, 1868, "The Rev. I. N. Hays presented request of persons living in Buck Valley, Fulton county, Pa., for organization as a church. It was resolved that a committee consisting of Revs. J. A. Crawford and J. W. Wightman, with Ruling Elder R. Bridges, be appointed to attend to this matter, fixing their own time."

This is the last we hear of this committee in the Records of Presbytery. For some reason the names of Revs. James F. Kennedy and John C. Wilhelm must have been substituted for those of the Revs. J. A. Crawford and J. W. Wightman, but no mention is made of it in the records. For, from the records of the church of Warfordsburg we learn the following: "The committee appointed [by Presbytery] to organize a church at Buck Valley having proceeded to Hancock, and having conferred with the session and Mr. Waller, the stated supply, it was deemed expedient to proceed to Warfordsburg, where a series of meetings were held, commencing on Sabbath morning, November 15, 1868. On Tuesday morning, the 17th, the session of the Hancock church convened at Warfordsburg, and, after conferring with the committee, adopted the following resolution, viz:

"*Resolved*, That the organization of the church at Buck Valley is now impracticable for the reason that there are no church members in that region; but the session would request the committee of Presbytery to organize a church at Warfordsburg, Fulton county, Pa."

On the strength of this resolution the committee, after public worship, proceeded to take the proper steps to organize a church at Warfordsburg. Fourteen persons presented certificates of dismission from the church of Hancock, "and these were enrolled as members of the new organization. Mr. Charles Gobin was elected a ruling elder, and was installed (having previously been ordained to the office in the church of Hancock). The charge to the elder was delivered by the Rev. James F. Kennedy, and the charge to the people by the Rev. John C. Wilhelm," members of the committee.

At the spring meeting of Presbytery, 1869, calls were presented for the services of the Rev. Maurice Waller by the



THE CENTRAL PRESBYTERIAN CHURCH,

Chambersburg, Pa.

church of Hancock for one-half his time and by the church of Warfordsburg for one-fourth his time. Mr. Waller held the calls under consideration for a time, but did not accept them, and was not installed as pastor. It was at his request that a committee was appointed in June (16), 1869, to organize a church in Buck Valley.

CHURCH ORGANIZED—1868.

Pastorates.

Rev. Maurice Waller, S. S.....1868 - 1871
Rev. E. L. Wilson, S. S. .....1872—1873
Rev. Richard Arthur .....1875—1876
Rev. J. S. Woodburn, S. S.....1877—1878
Rev. P. D. Stevenson, S. S. .....1881—1882
Rev. George Buckle, S. S.....1885—1886

Ruling elder in 1888—Charles Gobin.
Communicants in 1888—17.

CENTRAL CHURCH, CHAMBERSBURG.

For some time prior to the organization of this church a growing conviction had existed in the minds of certain persons belonging to Falling Spring congregation, and of others not identified with any church, that, in order to meet the wants of a rapidly-increasing community, additional church facilities and accommodations ought to be afforded. Theirs was simply the sound theory that the church should keep pace with population. In behalf of these persons the Rev. James F. Kennedy, on the 10th of June, 1868, "presented to Presbytery a paper, which proved to be a request from persons in Chambersburg for a second organization. It was resolved that a committee of three be appointed which shall meet in Chambersburg at the call of the petitioners and organize a church, if, in their judgment, it be expedient, and the way be clear." The Revs. Dr. Creigh, William A. West and Elder J. C. McLanahan were made the committee.

On the 7th of October following the committee reported to Presbytery that they had met on the 15th of August for the purpose above named; that twenty-eight persons had presented certificates from Falling Spring church, and that these had been organized into a congregation, to be known as the

Central Presbyterian Church of Chambersburg. The following year the congregation erected a fine church on the Centre square of the town. Without weakening the parent church, this new organization has found abundant work to do. In 1885 it erected a chapel near the Taylor works, in the southern part of town, in which Sabbath school and week evening services are held.

During the time this work is passing through the press, this young and prosperous church has had sad experience of bereavements and losses. On the 7th of November (1889), Major James C. Austin, who may be regarded as the prime mover toward the organization of the church, was taken away by death. He was one of the most earnest, devoted and energetic christian business men anywhere to be found. From the date of the church's organization he was an active and efficient ruling elder. Financially, he was one of its main supports. Towards the pastor's salary and the current expenses of the church he contributed his *hundreds* of dollars annually. Towards the erection of the church and chapel, and the purchase of the parsonage he gave his *tens of thousands.*

In less than a month after Major Austin's death the Rev. John Jay Pomeroy, D. D., the beloved pastor of the church was on Sabbath morning, December 1, in like manner, summoned away. Dr. Pomeroy was cut down in the vigor of manhood and in the midst of great usefulness. He was known as a man of noble character and unblemished life, who enjoyed the confidence, the respect and the esteem of the entire community, irrespective of congregational or even denominational lines. Dr. Pomeroy was an able and earnest minister of the Gospel of Jesus Christ, who obeyed the divine injunction, "preach the word," and who was a most assiduous, faithful and devoted pastor.

CHURCH ORGANIZED—1868.

Pastorates.

Rev. Isaac N. Hays, D. D.*.....1868—1874
Rev. John C. Caldwell, D. D.....1874—1883
Rev. John Jay Pomeroy, D. D.....1884—1889

Ruling elders in 1888—John Cree, James A. Reeside, John

Walker, J. C. Austin, William H. H. Mackey and Hezekiah Keefer.

Communicants in 1888—200.

Buck Valley Church.

Without a congregation having been formally organized there was preaching in Buck Valley with considerable regularity by pastors or stated supplies of the church of Hancock from about 1863 or 1864. The Rev. Maurice Waller, who was laboring there in this way at the time, made request of Presbytery, June 16, 1869, to appoint a committee to organize a church. The request was granted, and the Rev. Isaac N. Hays and Elder Robert Bridges of Hancock, were appointed the committee, with instruction to organize a church the following Sabbath, if the way be found clear. At the next stated meeting of Presbytery the committee reported that this duty had been attended to agreeably to appointment—that on the 19th of June the committee met the people of Buck Valley at their place of worship, when, after appropriate religious services, at the unanimous request of those present, they proceeded to organize a church according to the direction of the General Assembly; that in doing so they received and enrolled six persons who presented certificates and three who made professions of their faith; that Messrs. John T. Richards and Thomas Rish were chosen ruling elders, and on the evening of the same day were ordained and installed. Their house of worship was built in 1866—three years before the organization of the congregation—and was dedicated in January, 1867. Prior to this their services were held in Zack's Ridge school house, which stands just across the road from the church.

In its isolated position this little church has had to struggle against difficulties and discouragements from the very start. It and its neighbor at Warfordsburg have been largely dependant for the means of grace upon the pastors or stated supplies of the church of Hancock, both whilst it belonged to our Presbytery and since. It is now hoped that a better day is dawning for this church.

We give below, as accurately as we can, the names of those who have served as pastor or supplies.

CHURCH ORGANIZED—1869.

Pastorates.

Rev. Samuel J. Donnelly, S. S.....1864—1865
Rev. J. F. Osler, S. S .....1865—1867
Rev. Maurice Waller, S. S.....1868—1871
Rev. E. L. Wilson, S. S. .....1872—1873
Rev. Richard Arthur.....1875—1876
Rev. J. S. Woodburn, S. S.....1877- 1878
Rev. P. D. Stephenson, S. S. .....1881—1882
Rev. George Buckle, S. S. .....1885—1886

Ruling elder in 1888—John T. Richards.

Communicants in 1888—10.

WESTMINSTER CHURCH, HARRISBURG.

It was at the instance of Market Square and Pine Street churches, acting conjointly, that the movement was set on foot which led to the organization of this church. And this conjoint action may be regarded, we think, as a fruit of the reunion of 1870. Both churches thought they saw the need of another Presbyterian church in the growing city of Harrisburg, and they determined to co-operate in an effort to supply that need. In the spring of 1872 propositions were made by Drs. Robinson and Strong, pastors of these churches, to Rev. Wm. A. West, pastor of Upper Path Valley church, to come to Harrisburg and undertake the work. But he declined to entertain these. They were renewed in the fall, during the sessions of Presbytery and Synod Later in the fall a personal examination was made of the ground and consent was given to enter on the work in the near future, if Presbytery would concur. At a *pro re nata* meeting held at Chambersburg, December 27th, the matter was laid before Presbytery, and the pastoral relation in Path Valley was dissolved.

The work at Harrisburg was entered upon the beginning of February, 1873. During the first year services were held every Sabbath at two points—in the morning at Lochiel iron works, where there was a comfortable chapel; and in the evening, in a room over part of the Broad Street market house. At each

place there was a Sabbath school. This arrangement, as to places and time, was tentative Though it was continued during the year, it was not long until the conclusion was reached that the northwestern part of the city was the place to concentrate labors and efforts. The population about Lochiel was largely of a migratory character—one month there, the next away off to some other iron works, and their places filled by strangers. Moreover, there was not and there could scarcely, in the nature of the case, be formed a bond of union among them. On the contrary the much greater stability and permanancy of the population of the other end of the city afforded corresponding reason to hope for success.

At a meeting of Presbytery, held at Big Spring, June 10, 1873, "a paper signed by fifty persons residing in West Harrisburg was presented to Presbytery, asking the appointment of a committee to visit the field, and organize a church, if the way be clear. The request was granted, and Drs. Strong and Robinson, the Rev. C. A. Wyeth, with Ruling Elders James McCormick, John A. Weir and Dr. John Curwen were appointed the committee." At the next meeting of Presbytery (October 8) the committee reported that they met for the above purpose "in Market Hall, West Harrisburg, on Thursday evening, June 19, 1873, and after appropriate religious services proceeded to organize a church in the usual manner. Thirty-one persons were enrolled on certificate from other churches, and four were received on profession of their faith." Westminister Presbyterian church of Harrisburg, was the name assumed by the new organization.

"Market Hall," spoken of in the above report, is a miserable, dingy, low-ceilinged, badly-lighted, illy-ventilated room over the frame portion of the market house, at Broad and Elder streets. Here the congregation met for the worship of God for one year and nine months. It was the best place to be had in that part of the city at that time. It is not without its hallowed associations. Through the liberality of the parent churches a neat and comfortable two-story brick chapel, 33x73 feet, was erected at the corner of Reily and Green streets in the summer of 1874. Its opening occurred on the evening of

October 27th. The Synod of Harrisburg closed its sessions at Carlisle the evening of the preceding day, and several of its members "stopped off" at Harrisburg for the occasion. The venerable Dr. William J. Gibson, of Huntingdon Presbytery, preached, and Dr. Robinson took part in the service. On a Sabbath evening, in May 1876, just before the hour of public worship, the chapel was robbed of its beautiful spire by a violent thunder storm. At present (fall of 1888) the question of erecting the greatly needed main building is being agitated.

CHURCH ORGANIZED—1873.

Pastorate.

Rev. William A. West ....1873—

Ruling elders in 1888—John E. Patterson, William Jones.
Communicants in 1888—240.

FIRST CHURCH, STEELTON.

At four o'clock Sabbath afternoon, June 25, 1882, the Rev. Wm. A. West preached in Reehling's Hall, having visited Steelton the previous Thursday, and, in company with Mr. Wm. W. Neely, having called on such Presbyterian families as could be learned of, and made arrangements for the Sabbath service. This is said to have been the first sermon preached in Steelton by a Presbyterian minister. By permission of the Rev. George S. Chambers an appointment was made for him at the same place and hour the following Sabbath. In like manner Mr. Chambers made an appointment for the Rev. Thomas H. Robinson, D. D., the next Sabbath. These three pastors of Harrisburg churches arranged so as to have Steelton regularly supplied with afternoon service until the fall of 1883, when the Rev. William G. McDannold, pastor of the church at Middletown, became stated supply. Mr. McDannold's resignation of his charge at Middletown in the spring of 1884, led to the termination of this relation. In a few weeks after the first preaching service was held, a Sabbath school was organized, which met in the same hall at an hour just before preaching. Later in the season, at a meeting held at the home of one of the families, a prayer meeting was organized.

Under the direction of Presbytery's committee on Home mis-

sions and vacant churches, Mr. John H. Groff commenced to supply the people with preaching in the fall of 1884, and so continued until the time of his installation as their pastor. At its meeting, held April 16, 1885, Presbytery appointed the Revs. George B. Stewart and George S. Chambers and Elder James McCormick—members of the permanent committee on Home missions—to organize a church at Steelton. At the next stated meeting of Presbytery (October 6, 1885,) this committee reported "that this duty had been attended to on the 16th of July preceding," at which time certificates were presented by twenty-nine persons from various churches, and three persons were received on profession of their faith.

On the same day, the cornerstone of a house of worship was laid. On the evening of October 5th following it was dedicated to God, free of debt. It is a beautiful brick chapel, which is used for preaching and Sabbath school purposes.

CHURCH ORGANIZED—1885.

Pastorate.

Rev. John H. Groff..... .... 1886—

Ruling elders in 1888—Charles P. Baker, Lemuel E. McGinnes, Frank T. McElroy, John W. Davis, Robert F. McElroy.

Communicants in 1888—79.

OLIVET CHURCH, HARRISBURG.*

This is the youngest church in the Presbytery, having been organized on the 15th of October, 1889. Though its organization is of so recent date the records of Presbytery show that the importance and claims of the field occupied by it had been recognized a number of years before. These records inform us that when Presbytery was in session at Duncannon, April 14, 1875, "the Rev. Dr. Robinson stated to Presbytery that there was, it was thought, an opening on Allison's Hill, in the eastern part of Harrisburg, for the planting of a new church in connection with our Presbytery—whereupon it was resolved That a committee be appointed to visit the field and organize a church, if the way be clear. The Revs. Dr. Robinson, and

* Delay which has occurred in the publication of this volume renders possible the insertion of this sketch.

W. W. Downey, with Ruling Elders James McCormick and J. A. Weir, were appointed said committee."*

Only the day before this, Mr. Downey had been received from the Presbytery of Winchester, and had accepted a call to become pastor of Paxton church. His installation occurred on the 29th of the same month. Not long after this date it was arranged that he should preach on Sabbath afternoons in the Free Baptist church at the corner of Derry and Kittochtinny streets. This service was kept up for more than a year and was well attended. A Sabbath school was also organized, with Mr. Samuel H. Kautz as superintendent. It had in it more than one hundred scholars with an able and earnest band of teachers. In the foregoing respects everything seemed to augur well for the success of the movement. And yet it did not prove a success. This was owing largely to two things: 1. Mr. Downey felt that it lacked definiteness, and that his labors were aimless as to the accomplishment of any particular result. Entertaining this view he felt but little encouraged or disposed to continue his labors; 2, and mainly, a difficulty arose about securing the use of the church after the expiration of the year for which it had been leased. No other suitable place in the neighborhood for holding preaching and Sabbath school services being available the friends of the enterprise felt constrained to abandon it for the time.

Nothing further was done until the fall of 1887. For some weeks prior to November 22d a cottage prayer meeting had been held, which was attended with very marked interest. On the evening of that day a number of Presbyterians living on Allison's Hill met at the house of Mr. Wm. S. Shaffer, and after prayer and deliberation organized themselves into the "East Harrisburg Presbyterian Association," with Mr. Shaffer as president, and Mr. Samuel H. Kautz, secretary. Under its auspices weekly cottage prayer meetings were held during the ensuing fall and winter.

A deep interest was taken in and encouragement afforded to the movement by the Rev. Wm. H. Logan, Presbyterial missionary, who regarded this field as the most important, and

* Presbyterial records, 1875, p. 277.

promising the best results of any new field in the bounds of the Presbytery.

In July, 1888, an advance step was taken, in the determination to organize a Sabbath school. In order to carry this into effect the church previously mentioned was secured. Having been sold years before, it was then held as private property. It was leased for five years and tastefully fitted up at a cost of over $600, nearly all of which was defrayed by members of Pine Street and Market Square churches. On Sabbath, October, 7, 1888, the house was opened and a Sabbath school was organized with eighty-two scholars, fourteen teachers and six officers. On the first anniversary of the association (November 21st) the weekly prayer meeting was moved to the chapel. Shortly after this the movement was placed under the care of the sessions of Market Square and Pine Street churches.

On Sabbath evening, December 16, 1888, the first preaching service was held, conducted by the Rev. J. Agnew Crawford, D. D., of Chambersburg. During the ensuing winter and spring occasional preaching service was held.

With the opening of the year 1889 the association and Sabbath school sustained a heavy loss by the death of Mr. George A. Ogelsby, who had charge of the adult class in the Sabbath school. On Sabbath, January 13th, Governor James A. Beaver was a visitor at the school, and by invitation taught Mr. Ogelsby's class. In an address at the close of the school he expressed a deep interest in the enterprise and a disposition to labor in it. He was elected teacher of the adult Bible class. In this providential way commenced his connection with "Olivet," and he has been fully identified with it ever since

In May, 1889, the services of Mr. Robert Cochran, a student of Western Theological Seminary and a licentiate were secured. He commenced his labors on the 19th of that month and continued there to the close of the year. They were owned and blessed, and the enterprise prospered. Everything about the movement pointed to success and permenancy. Hence the people felt encouraged to seek organization. The following extract from the minutes of Presbytery, in session at Dun

cannon, October 9, 1889, shows what they sought and with what result:

"A petition was presented from persons residing mainly in the eastern part of Harrisburg—on what is known as Allison's Hill—asking to be organized into a church. The petition was signed by 139 persons, forty-five of whom signified their intention to become members of the church. The committee appointed by the signers to present this petition was heard. It was composed of Mr. Robert Cochran and Mr. Wm. S. Shaffer; the latter of whom informed Presbytery that $880 had already been pledged to the support of a pastor, and that it was their expectation to be self-supporting from the beginning. The pastor of and elder (the Hon. Francis Jordan) representing Pine Street church, and the elder (S. J. M. McCarrell, Esq.,) representing Market Square church—the pastor being absent—were heard; all of whom expressed their approval of the movement. After thorough discussion the request was granted, and the Revs. George S. Chambers, D. D., George B. Stewart and Ebenezer Erskine, D. D., and Elders Francis Jordan and S. J. M. McCarrell were appointed a committee to organize the church at such time as may be arranged with the petitioners."

The time agreed upon was the 15th of October, when all the members of the committee were present except Dr. Erskine. Thirty-one persons were enrolled as members of the organization about to be formed—twenty-six on certificate from other churches and five on profession of their faith. After a sermon by Dr. Chambers, James A. Beaver, Wm. S. Shaffer, Sr., Jacob K. Walker and Charles C. Steel were chosen ruling elders. They signified their acceptance of the office—whereupon Messrs. Walker and Steel were ordained. Governor Beaver having been an elder in the church at Bellefonte, and Mr. Shaffer in Market Square church, Harrisburg, ordination in their cases was not called for. The four elders were then installed—Dr. Chambers presiding and proposing the constitutional questions and delivering the charge to the elders and Mr. Stewart the charge to the people. The name taken by the new organization is Olivet Presbyterian church of Harrisburg. The Sabbath school membership at the time of the organization numbered well-nigh 300.

CHRIST CHURCH, LEBANON, PA.

Churches Recently Added to the Presbytery.

On the 21st of October, 1889, an overture was reported by the appropriate committee to the Synod of Pennsylvania, then in session at Altoona, "including records of the proceedings of congregational meetings, successively of Christ church, Lebanon, of the Fourth Street church, Lebanon, and of Elizabeth township, Lancaster county, asking that the Presbyterian churches of Lebanon county and of Elizabeth township, Lancaster county" (the James Coleman Memorial chapel), "be transferred from the Presbytery of Westminster to the Presbytery of Carlisle."

"Also extracts from the minutes of the Presbyteries of Westminster and Carlisle, showing that these bodies consent to such transfer."

Accordingly, upon recommendation of Synod's Committee on Bills and Overtures, the "transfer was made as requested, to take effect January 1, 1890."*

The year 1890 having dawned upon us, we are glad to welcome the above named-churches to the sisterhood of the churches of our Presbytery, and to place the names of their pastors upon the roll of her ministers.

Through the kindness of the Rev. Charles A. Evans, Jr., pastor of Christ church, and the Hon. John B. McPherson, ruling elder in the Fourth Street church, we are enabled to present interesting sketches of these churches and of the various missions of the former.

CHRIST CHURCH, LEBANON.

The foundation of what afterward grew into the work of Christ church was begun in 1856, when a Sabbath school was organized near the Lebanon furnaces by Mrs. George Dawson Coleman and others interested in the work.

From small beginnings the work grew until, in 1870, the present beautiful church building was erected, and soon after the Rev. J. Albert Rondthaler was called to the pastorate of the new church, which was organized with thirty-one members.

William Cooper was ordained a ruling elder, October 5th,

*Minutes of Synod of Pennsylvania, 1889, p. 167.

1873. John R. Evans, July 5th, 1874. Dr. Perry Elliott, August 22d, 1874.

Christ church began its home mission work very soon after organization, and in 1873–74 a mission school was established at Elizabeth Farms in Lancaster county.

Rev. Mr. Rondthaler, who was then a young man, full of energy and zeal, pushed this work vigorously, and in April, 1874, was rewarded by receiving from the already large school eleven members into the church on profession of their faith. These became the nucleus of the mission church which was organized on the ground soon after. Rev. J. M. Galbreath was called the same year to minister to this portion of the field, and under his pastoral care the work grew rapidly.

In the meantime a beautiful chapel was erected at a cost of $25,000, for the use of the mission church at Elizabeth Farms, by Mrs. G. Dawson Coleman, in memory of her son James Coleman, who died March 3d, 1879.

It was named the James Coleman Memorial chapel, and Rev. John L. Landis was called to succeed Rev. J. M. Galbreath in the pastoral oversight.

In 1883 Rev. Charles H. Asay was called as co-pastor to Rev. Mr. Martin, and assumed charge of the James Coleman Memorial chapel.

On January 27th, 1884, Rev. James W. Williams was called to be assistant pastor to Rev. Martin, and entered upon his duties February 18th.

In 1882 a mission school was organized under the care of Christ church at Nacetown, and a beautiful and commodious chapel was erected at a cost of $4,800, and known as Grace chapel.

In 1884 another mission work was organized in the eastern part of the city of Lebanon known as its "Good Sheperd Mission," which was afterward organized as a church under the pastoral care of Rev. E. A. Lowe, and is the present Fourth Street Presbyterian church of Lebanon, with Rev. Robert E. Carter as pastor.

ORGANIZED—1870.

Pastorates.

Rev. J. A. Rondthaler, D.D.*.....1870—1878
Rev. Wm. B. Reed.....1879—1881
Rev. Samuel A. Martin.....1882—1885
Rev. Charles L. Cooder.....1885—1888
Rev. Charles Alexander Evans, Jr.....1888—

Ruling elders, January 1, 1890—John Morgan, Cyrus Grassman.

Communicants, January 1, 1890—162.

FOURTH STREET CHURCH OF LEBANON.

The Fourth Street Presbyterian church of Lebanon had its origin in a mission Sunday school, begun by Christ church in May or June, 1884, assisted for some months by teachers from other denominations. Meetings were held at first in an old building on the corner of Fourth and Willow streets, and afterwards in the Burrows public school building on Willow street. In the summer of 1885 the school passed under the care of the Presbytery of Westminster, Rev. Edson A. Lowe, of Washington, D. C., who was graduated from Princeton Theological Seminary in 1885, being the Presbyterial missionary, and having also, by arrangement with the Presbytery of Carlisle, the oversight of the work at Derry.

Toward the end of 1885, the small congregation which had been gathered together in connection with the school resolved to make an effort to build a church, and the work was begun in 1886. Generous aid was given by friends in Lebanon, Harrisburg and elsewhere, and a substantial brick building was erected in the course of that year. It was first used in January, 1887, and dedicated, free of debt, in February, at which time also the church was formally organized, and Mr. Lowe was called, ordained and installed as the pastor. Hugh M. Maxwell and James Lord were chosen ruling elders, the former being installed and the latter ordained and installed. In June, 1889, Mr. Lowe resigned, and Rev. Robert E. Carter, of Huntingdon, L. I., a graduate of that year from Union Theological Seminary, was, in July, called, ordained and installed as pastor.

In October, 1889, the Synod of Pennsylvania transferred

the churches of Lebanon county and of Elizabeth township, Lancaster county, from the Presbytery of Westminster to the Presbytery of Carlisle, both Presbyteries and the churches concerned consenting to the change, which was made mainly for geographical reasons. This transfer took effect January 1st, 1890.

The church building is situated on Fourth street between Cumberland and Willow streets. The Sunday school has an average attendance of between sixty and seventy scholars, and there are also connected with the church a Ladies' Missionary Society, a sewing school and a flourishing Christian Endeavor Society.

CHURCH ORGANIZED—1887.

Pastorates.

Rev. Edson A. Lowe, S. S.....1887—1889
Rev. Robert E. Carter.....1889—

Ruling elders, January 1, 1890—Hugh M. Maxwell, James Lord, John B. McPherson.

Communicants, January 1, 1890—57.

CHAPTER IX.

Churches no Longer on the Roll of Presbytery.

N a number of instances the names of churches, once upon the roll of Presbytery, have disappeared from it. These churches may be arranged in three classes—1. Those whose names have been changed; 2. Those now in other Presbyteries, and, 3. Those that have ceased to exist.

1. Those which now appear on our roll under names differing from the original. This class is not small.

Lower or East Pennsborough has been changed to Silver Spring; Upper or West Pennsborough to Carlisle, then to First church, Carlisle; East Conococheague to Greencastle; Upper West Conococheague to Mercersburg; Lower West Conococheague to Welsh Run, then to Robert Kennedy Memorial; Hopewell to Big Spring; Upper Hopewell to Middle Spring; Marsh Creek to Upper Marsh Creek, then to Gettysburg, Middle Paxton to Dauphin; Sherman's Creek to Shermansdale; Great Cove to McConnellsburg; The English Presbyterian church of Harrisburg to First church, Harrisburg, then to Market Square church, Harrisburg; Mouth of Juniata to Duncannon; The Presbyterian Church of Harrisburg to Pine Street church, Harrisburg; Second church, Harrisburg, to Elder Street, Harrisburg. To these we add Seventh Street church, Harrisburg, changed to the Covenant church.

2. Churches which have belonged to us until comparatively recent date, and have been transferred to other Presbyteries.

Tom's Creek and Piney Creek Churches.

These churches were organized not by the Presbytery of Donegal, as were nearly all the other churches of that period in this region, but by the Presbytery of Carlisle, which was erected by the Synod of New York and Philadelphia in the spring of 1765, and which had an existence of only one year.

Tom's Creek church is at Emmittsburg, Md., and is now known by that name. In the first mention made of it in the Records of Presbytery, Piney Creek is called Pipe Creek. On the 29th of October, 1765, a "supplication" was presented to Presbytery from the people of these places asking the "appointment of supplies, and some member to preside in choosing of ruling elders among them." The Rev. Andrew Bay was appointed for Piney Creek the 4th Sabbath in November, and the Rev. John Slemons for Tom's Creek the first Sabbath of February. We find no mention of the fact, but the presumption is, that, having been appointed in compliance with a request for a particular purpose, they presided at the election of elders at the above dates. This gives us a clue to the dates of organization of these churches. For several years prior to this supplies had been sent to them at their request. These churches have constituted one pastoral charge the greater part of their existence. They were among the churches which our Presbytery regretted to lose by the regulations connected with the reunion in 1870, which threw them into the Presbytery of Baltimore.

TOM'S CREEK CHURCH, ORGANIZED—1766.

Pastorates.

Rev. Hezikeah James Balch.....1775—1779
Rev. John McKnight, D. D.....1783—1789
Rev. William Paxton, D. D.....1792—1796
Rev. Patrick Davidson.....1800—1810
Rev. Robert S. Grier.....1814—1865
Rev. Isaac M. Patterson.....1866—Reunion.

PINEY CREEK CHURCH, ORGANIZED—1765.

Pastorates.

Rev. Joseph Rhea.....1771—1776
Rev. James Martin.....1780—1789
Rev. Patrick Davidson.....1801—1810
Rev. Robert S. Grier.....1814—1865
Rev. Isaac M. Patterson.....1866—Reunion.

CHURCH OF YORK.

We find ourselves unable to fix the date of the organization of this church. Very soon after the territory west of the Susquehanna was thrown into market many Scotch and Irish families found their way into what are now York and Adams

counties, though the general policy of the public authorities was to locate these classes in Cumberland Valley. Prior to 1749 churches were organized at Gettysburg, Lower Marsh Creek, Great Conewago and Round Hill, in what is now Adams county. The strong probability is that the church at York was organized, between 1750 and 1759 (the period coved by the lost volume of Records). Our reasons for thinking so are: 1. On the 5th of June, 1759, the inhabitants of Shrewsberry presented to Presbytery a supplication to be erected into a congregation. This was not the Shrewsberry of the present day, which had no existence at that time, but the community about Round Hill, in what is now Hopewell township. Their seeking an organization at this time furnishes strong presumptive evidence, we think, that the people in the larger and much more flourishing settlement of York had already been erected into a congregation. 2. At this meeting supplies were appointed for the congregation at York; and so continued to be appointed from time to time until the settlement of a regular pastor, *without any mention being made of the organization of the church.* For these reasons the question may be raised, whether it is not probable that the account of the organization is contained in the lost volume.

On the 29th of April, 1761, a "supplication was presented from York and Shrewsberry requesting that Mr. Hanna be appointed their constant supplier for one year, promising to pay ninety pounds as his support during that year." For reasons assigned, the request was not granted, but Mr. Hanna was permitted to supply the churches until the meeting of Synod. In compliance with a "supplication" made to Presbytery in October, 1764, Mr. Long, a licentiate, was appointed to supply these two churches most of his time until the spring of 1765. On the 16th of April, 1765, they applied for and secured the appointment of Mr. Long as their supply for one year. In April, 1766, they "presented a call for Mr. Long, and a supplication to have him continued as their supply until such time as he should give answer to said call." In August he notified the congregations of his declinature of the call and ceased to serve them as stated supply.

On the 20th of December, 1791, the congregations of York and Hopewell (known at different periods as Shrewsberry and Round Hill) asked and obtained permission of Presbytery to prosecute a call for Mr. Cathcart before the Presbytery of Philadelphia. Mr. Cathcart accepted the call, and on the 9th of April, 1793, placed himself under the care of the Presbytery of Carlisle. On the 2d of October, of the same year, he was ordained and installed pastor. He was the only pastor the church of York had during its connection with the Presbytery of Carlisle. The church of York became a constituent part of the Presbytery of Harrisburg at the time of its formation, and so continued until the reunion of the Old and New School branches in 1870, when it was assigned to the Presbytery of Westminster.

CHURCH ORGANIZED—

Pastorates.

Rev Robert Cathcart, D. D..... 1793—1837
Rev. Benjamin J. Wallace, D. D..... 1838—1845
Rev. Daniel H. Emerson ..... 1846—1855
Rev. Charles J. Hutchins..... 1855—1859
Rev. Thomas Street..... 1860—1864
Rev. Henry E. Niles, D. D..... 1865—

HOPEWELL CHURCH.

So much has been said in regard to this church in the sketch of the organization of the church of York and in the body of this work that little need here be written. In the Records of the Presbyteries of Donegal and Carlisle it is spoken of at different periods of its history as Shrewsberry, Round Hill and Hopewell. It is not known when services began to be held at Shrewsberry. The first record we have is under date of June 5, 1759, and is as follows: "A supplication from the inhabitants of Shrewsberry to be erected into a congregation, was brought in and read. The erection deferred till the people of Gwinetown be notified." Of the nine years immediately preceding this we have no record. But the above shows that during that time or some part of it, the people had been associating as a worshiping assembly, and that they now felt that the time had arrived when they ought to be regularly organized

into a congregation. Presbytery, however, did not see its way clear to grant their request at that time. Who "the people of Gwinetown" were we do not know. The Rev. S. Smith was appointed to notify these people. But we can nowhere find any report of his having done so or of the result. Nor have we a distinct statement of the time of organization of the church. It is thought to have been in 1770, when a log church was built at Round Hill. The name was not, however, changed to Round Hill at that time. The "Round Hill church," in Adams county, was still in existence. The name of Shrewsberry was, in the main, still retained. Thus in the Records of April, 1773, "a reference from the session of Shrewsberry respecting a certain Samuel Dixon," is spoken of. The first mention of the church by the name of Round Hill is in the Records of April, 1779. At the same meeting it is also called Hopewell. And so from that time on it is generally Hopewell in the Records; though it was not until 1813 that the name was changed from Round Hill to Hopewell by a vote of the congregation.

As far as relates to the public means of grace enjoyed, the history of this is almost identical with that of the church at York from its very beginning down to the date of Dr. Cathcart's resignation in 1834; and the reader is referred to the sketch of the church of York which immediately precedes this. At the time of the Old and New School divisions the church of Hopewell remained loyal to the Presbytery of Carlisle and to the General Assembly. Several years after, on account of its geographical situation, it was transferred from the Presbytery of Carlisle to that of Donegal (now Westminster).

Bedford Church.

Along where Bedford stands lies one of the great routes between east and west pointed out by nature. Along it was the Redman's trail centuries ago. Here was the trader's path of the beginning of the past century. Over it passed the early emigrants westward. Here was located one of the great turnpike roads, over which "rattled" the travel and "rumbled" the commerce between Baltimore and Philadelphia, and large

sections west of the Alleghenies. And here is to be found the shortest and best railroad route between Pennsylvania's two great cities—one at the confluence of the Delaware and Schuylkill rivers, the other at the confluence of the Allegheny and Monongahela rivers. Its being occupied can only be a question of time.

Along this route westward, as well as westward and northward along the Juniata and Susquehanna, a tide of emigration began to pour soon after the country was thrown open for settlement by the treaty of Albany. The region of Bedford, with the fertile Cumberland Valley running southward to the Potomac, presented special attractions. Thither the sturdy Scotch-Irish Presbyterian pioneers from the overflowing valley of the Kittochtinny quickly found their way. And no sooner were they there than they began to congregate for the worship of God. As early as the spring of 1763 they asked Presbytery to send them a supply, and the Rev. John Steel, then at Carlisle, was appointed. From this on they were frequently supplied by Presbytery. We quote one of their supplications to Presbytery, which has in it the true Presbyterian ring: "From Bedford for supplies and a member to chatechise, visit the families and administer the sacrament of the supper."* Agreeably to request, Presbytery, on the 20th of December, the same year, appointed the Rev. Colin McFarquhar, a member of the Presbytery of Gairlock, Scotland, to be a constant supply for one year, at Bedford two-thirds his time, at Frankstown, now Hollidaysburg, one-sixth his time, and at Hart's Log, now West Alexander, one-sixth his time.

Just after this came the struggle for national independence, with its absorbing interest, when for a time not only were but few pastors settled over congregations, but when, with its benediction, Presbytery witnessed not a few of its members turn aside from the care of their flocks at home to accompany the patriotic men to the camp and the battle-field.

But soon after the close of the conflict, the Presbyterian people at Bedford extended a call to the Rev. Samuel Waugh. This was in April, 1782. He was promised a "salary of one

* Records, April 13, 1774, p. 144.

hundred and thirty pounds, one moiety thereof every six months." Mr. Waugh declined this call and accepted one from the united congregations of East Pennsborough and Monaghan, which was extended to him at the same time.

On the 11th of April, 1786, a call was laid before Presbytery from Bedford for the services of the Rev. David Bard, which was accepted; and Mr. Bard became the first settled pastor of the congregation. The Rev. John King, D. D., pastor of the church at Mercersburg, presided at the making out of this call. There can be no doubt the church was regularly organized before this time, though the Records of Presbytery fail to give us any date. There are circumstances which lead us to think it was organized prior to the call given Mr. Waugh, and perhaps as early as 1780.

On account of the naturalness of connection and the facilities for travel, the churches of Bedford and Schellsburg were set over to the Presbytery of Huntingdon in 1869.

CHURCH ORGANIZED—1780, PROBABLY.

Pastorates.

Rev. David Bard	1786—1789
Rev. Alexander Boyd	1808—1815
Rev. Jeremiah Chamberlain, D. D.,*	1819—1822
Rev. Daniel McKinley, D. D.*	1827—1831
Rev. Baynard R. Hall, S. S.	1833—1839
Rev. Elbridge Bradbury	1839—1841
Rev. Alexander Heberton	1843—1844
Rev. W. McClay Hall	1845—1848
Rev. William L. McCalla, P. E.	1848—1849
Rev Thomas K. Davis	1850—1855
Rev. Robert F. Sample, D. D.*	1856—1866
Rev. A. V. C. Schenck, D. D.*	1866—1868
Rev. Robert F. Wilson	1868—tr'fr.

CHURCH OF CUMBERLAND, MD.

Supplies having been sent for a number of years to preach to the people at Fort Cumberland, a church was organized there about the year 1811. Presbytery always manifested no small degree of interest in this church as long as it was under its care. It suffered as none other of our churches did during the civil

war. The town was occupied alternately by Union and Confederate forces, the church property was used and ruined by the soldiers, the citizens were divided in sentiment, and the church was distracted, rent and virtually disbanded. After the close of the war Presbytery sent a committee, composed of Revs. Thomas Creigh, D. D., Isaac N. Hays and William A. West, and Elder William G. Reed, to bring together, if possible, the divided and dispersed congregation, and once more to establish the means of grace among them. Their efforts were not fruitless. Before the committee left, the people had come together, together had surrounded the Lord's table after years of sad separation and dispersion, alienations and estrangements had been healed, a hall had been secured in which to hold church services, and funds had been pledged for the support of the gospel among them, and it was not long till a pastor was settled over them and a new and elegant house of worship was erected. By boundary lines established at the time of the reunion, Cumberland church was allotted to the Presbytery of Baltimore.

CHURCH ORGANIZED—1811, OR PRIOR.

Pastorates.

Rev. Samuel Porter	1811—1813
Rev. Robert Kennedy	1816—1825
Rev. Samuel H. McDonald, S. S.	1837—1842
Rev. Bloomfield Wall	1843—1845
Rev. John H. Symmes	1845—1862
Rev. James D. Fitzgerald	1866—Reunion.

HAGERSTOWN CHURCH, MD.

Under the name of Jerusalem, the people of Hagerstown and vicinity made application to Presbytery for supplies as early as April, 1768. (Jerusalem is the corporate name of Funkstown, two miles south of Hagerstown, and was used to denote that region.) The Rev. George Duffield, of Carlisle, was the first supply sent to them. In response to their requests appointments were made from meeting to meeting of Presbytery till 1774, when the Rev. Thomas McPherrin accepted calls from the united congregations of East Conococheague (New Side), Lower West Conococheague and Jerusalem, and was

installed their pastor. On the 17th of June, 1779, the pastoral relation between Mr. McPherrin and the Hagerstown (the name used in the records of that date) portion of his charge was dissolved. For several years the records make no mention of Hagerstown. But from April, 1784, to April, 1787, supplies were regularly sought and obtained. The application made in April, 1785, was in the form of "a letter from some gentlemen in Hagerstown respecting a supply at least once per month till next fall meeting." In 1788 Hagerstown, Williamsport and Falling Waters asked and obtained the appointment of Mr. Joseph Caldwell as a constant supply for one year. After the expiration of this year the appointment of supplies was less frequent than before. But these appointments did not cease, as we are given to understand by the worthy author of History of Big Spring Presbytery. The work, however, of ministering to these people by degrees fell largely into the hands of the Associate Reformed Church. The pastor of the church at Greencastle looked after and frequently preached to them. When the formal organization of the church took place on the 15th of November, 1817, it was as an Associate Reformed church, with the Rev. John Lind as pastor, dividing his time between Greencastle and Hagerstown. But it did not long remain in that connection. Mr. Lind and his congregation had in view to come into the Presbytery of Carlisle about the time he was removed by death, in the autumn of 1824. Mr. Matthew Lind Fullerton was called to be his successor, and on the 12th of April, 1825, he "presented a certificate of dismissal from the Second Presbytery of New York (Associate Reformed), recommending him as a probationer in good and regular standing, to the care of this (Carlisle) Presbytery, and on his own request he was received." At the same time Mr. John Kennedy, elder and commissioner from the congregations of Hagerstown and Greencastle, lately under the care of the General Synod of the Associate Reformed Church, appeared in Presbytery and presented petitions from said congregations, requesting to be taken under the care of this Presbytery (Carlisle), etc.*

The requests were granted and the congregations were taken

* Records of Presbytery, 1825, p. 475.

under the care of Presbytery. They presented calls for Mr. Fullerton, which he accepted. His brief pastorate was closed by death in 1833. Rev. Richard Wyncoop became his successor in 1834. Under him division occurred. In 1838 he withdrew from the Presbytery, taking with him a large part (perhaps a majority) of his congregation, and united with the Associate Reformed Presbytery of New York. Mr. Wyncoop died in 1842, and in the spring of 1845 the Rev. John McLaren became pastor, the Presbyteries of New York and Big Spring having supplied the pulpit during the interim.

In the fall of 1840 the Rev. J. T. Marshall Davie became pastor of that part of the congregation which continued to adhere to the Presbytery of Carlisle, in connection with Greencastle. In April, 1842, Mr. Davie resigned in order to devote the whole of his time to Greencastle. In 1845 the Mr. William Love, a licentiate, became his successor, as P. E. Thus he and Mr. McLaren were called to the two branches of the church about the same time. They were both of one mind, viz: that the people ought not to be thus divided, but ought to become one congregation again. With a view to bringing about a reunion they both withdrew in 1846. In September of the same year the people of both congregations came together and united on the Rev. Septimus Tustin as their pastor.

Since the reunion of the Old and New School churches, Hagerstown has belonged to the Presbytery of Baltimore.

QUASI-ORGANIZATION, PRIOR TO 1774.

Rev. Thomas McPherrin, P. ..... 1774—1779
Mr. Joseph Caldwell, S. S. ..... 1788—1789

REGULARLY ORGANIZED, AS ASSOCIATE REFORMED—1817.

Rev. John Lind, P. ..... 1817—1824

TRANSFERRED TO PRESBYTERY OF CARLISLE—1825.

Pastorates.

Rev. Matthew Lind Fullerton ..... 1825—1833
Rev. Richard Wyncoop ..... 1834—1842
Rev. J. T. Marshall Davie ..... 1840—1842
Rev. John F. McLaren ..... 1845—1846
Mr. William Love, P. E. ..... 1845—1846
Rev. Septimus Tustin, D. D.* ..... 1847—1850
Rev. Robert W. Dunlap ..... 1853—1856

Rev. R. A. Brown .....1858—1861
Rev. William C. Stett.....1863—1866
Rev. Tryon Edwards, D. D.....1867—Reunion

Williamsport Church, Md.

Viewed from this distant period in the light of the present, it appears strange that the organization of a church at Williamsport did not take place earlier than it did. The records of Presbytery furnish evidence that for at least forty years before it occurred the Presbyterian people of that place had, in some way, been associated as a congregation for the worship of God. And in October, 1788, a "supplication" was presented from Falling Waters, Va., and Hagerstown and Williamsport, Md., for Mr. Joseph Caldwell (a probationer of the Presbytery of Roote, Ireland) as a constant supply for one year." The request was granted. Moreover, in April, 1791, a call was laid before Presbytery from the congregations of Williamsport and Falling Waters for the ministerial services of Rev. David Bard, accompanied by subscription papers, promising the annual sum of seventy-seven pounds eighteen shillings and ten pence. But Mr. Bard did not accept the call. From this date onward the people were supplied with preaching by appointment of Presbytery, running from meeting to meeting. But it was not until 1825 they sought and obtained from Presbytery a regular organization. The Revs. David Elliott, of Mercersburg, and James Buchanan, of Greencastle, were the committee of Presbytery who attended to this duty.* It was not until thirteen years after this that they enjoyed the ministrations of their first settled pastor, the Rev. Jonathan Dickerson. Since the reunion the church has fallen in the bounds of the Presbytery of Baltimore.

Church Organized (Formally)—1825.

Pastorates.

Rev. Jonathan Dickerson.....1838—1842
Rev. John O. Proctor.....1844—1853
Rev. William A. Graham, P. E.....1854—1855
Rev. John K. Cramer.....1856—1859
Rev. Joseph Marr, S. S.....1866—1867
Rev. George G. Smith .....1868—Reunion.

*Records of Presb., p. 476.

Schellsburg Church.

At the meeting of Presbytery, in April, 1833, application was made by "persons in and around Schellsburg to be organized into a church." Accordingly an organization was effected by a committee of Presbytery the 15th of May following. Most of the persons who went into it had belonged to the church at Bedford. The Rev. James G. Brackenridge, who had been ordained, *sine titulo*, by the Presbytery on the 4th of October, 1832, was preaching to them at the time, and was largely instrumental in bringing it about. He was not long permitted to see and enjoy the fruits of his labors, having been removed by death the following autumn. From this time to the settlement of Rev. D. D. Clark, in 1838, the church was supplied with preaching by appointments of Presbytery. In 1835 the church building which is still in use was erected. On account of its geographical position the church was transferred to the Presbytery of Huntingdon by Synod in 1869.

Church Organized—1833.

Pastorates.

Rev. James G. Brackenridge ..... 1832—1833
Rev. David D. Clark, D. D.* ..... 1838—1843
Rev. George S. Ingles ..... 1844—1847
Rev William L. McCalla, P. E. ..... 1848—1849
Rev. Thomas K. Davis ..... 1850—1855
Rev. Daniel Williams, P. E. ..... 1859—1860
Rev. William Prideaux ..... 1862—1863
Rev. James H. Donaldson ..... 1864—1868

Hancock Church, Md.

One hundred years ago the people of Hancock, Md., began to ask Presbytery to send ministers to preach to them. In October, 1787, Presbytery appointed Revs. Messrs. King, Black and Caldwell to supply, each a day, at "Hancock Town." The following April the Rev. Mr. McPherrin was appointed to supply at discretion. They continued to be supplied in this way almost half a century. The Rev. James Baber, who was ordained as an evangelist on the 26th of September, 1826, statedly labored at Hancock from that time until

the fall of 1829. After ceasing statedly to supply the churches of McConnellsburg and Loudon in 1833, the Rev. Robert Kennedy preached very frequently at Hancock. Then for a time a Rev. Mr. Scott. After this the Rev. James Baber, a member of the Presbytery of Lexington, Va., for several years preached and taught school.

In compliance with a request made by the people of Hancock in April, 1841, Presbytery organized them into a church —the Revs. Messrs. Creigh and Dickerson acting as the committee of organization.

Sometime after the close of the war of the rebellion the church of Hancock withdrew from the Presbytery of Carlisle and put itself under the care of the Presbytery of Maryland, belonging to the Southern General Assembly.

CHURCH ORGANIZED—1841.

Pastorates.

Rev. Jonathan Dickerson.....1841—1842
Rev. John O. Proctor.....1844—1853
Rev. Lewis F. Wilson, S. S.....1853—1861
Rev. Samuel J. Donnelly, S. S.....1864—1865
Rev. J. T. Osler, S. S.....1865—1867
Rev. Maurice Waller, S. S.....1868—Withdrawl.

CLEAR SPRING CHURCH, MD.

At the fall meeting of Presbytery, 1853, "a petition from the Presbyterian people of Clear Spring for the organization of a church in that place was read; and it was resolved that their request be granted. The Revs. Thomas Creigh and Robert W. Dunlap, and Elders Joseph Rench and John Dorrance were appointed a committee to attend to the matter on the Friday preceding the second Sabbath of November." At the April meeting, 1854, the committee reported that the duty had been attended to.

At the time of organization the Presbyterian element at Clear Spring was weak, and it never gained any considerable strength. The organization was perhaps a mistake, resulting from the earnest zeal of a few Presbyterian families from abroad who had settled there, and who were impressed with existing spiritual destitutions, but who did not sufficiently acquaint

themselves with the religious preferences and prejudices of the people. During its connection with the Presbytery of Carlisle the church never had a regularly settled pastor. During the time the Rev. J. K. Cramer was pastor of the churches of Welsh Run and Williamsport (1856–1859), he statedly preached at Clear Spring. Along with the other churches of our Presbytery in Maryland it passed into the Presbytery of Baltimore in 1870. For some years its name has disappeared from the rolls of that Presbytery.

Frostburg Church, Md.

In the bituminous coal regions among the Allegheny Mountains, in the State of Maryland, lies a district of country formerly belonging to the Presbytery of Carlisle. It was far distant from other parts of the Presbytery and inconvenient of access. On the other hand it was convenient to and easy of access from the Presbytery of Winchester. Hence, by mutual understanding between these Presbyteries, much of the mission work done in that field was by members of the Presbytery of Winchester. This will explain what follows. Dr. Foote, of the Presbytery of Winchester, was present at the meeting of the Presbytery of Carlisle, October 21, 1858, and was a corresponding member. Under that date we find the following record: "The Rev. Dr. Foote presented a communication from certain persons in Frostburg and vicinity, Allegheny county, Maryland, asking Presbytery to organize them into a church, and, inasmuch as that place is within the bounds of this Presbytery, the petition, by direction of the Presbytery of Winchester, was referred to the Presbytery of Carlisle. Whereupon, it was resolved that the matter be referred to the Presbytery of Winchester to do what they may deem advisable in the case." *

Accordingly a committee of the Presbytery of Winchester organized a church in Frostburg in December following. The churches of our Presbytery were appealed to for assistance in erecting their house of worship, which was completed and dedicated to the worship of God in May, 1860.

* Records, Pres., p. 442.

The Church of Barton, Md.

Through the Rev. M. W. Woodworth, a member of the Presbytery of Winchester, the attention of Presbytery was called to the desires of the people of Barton, to be organized into a church. Mr. Woodworth was doing mission work in the coal regions, and was familiar with the condition and needs of the people. This occurred at the meeting of Presbytery, October 5, 1889. The case was referred to a committee, who brought in a report from which we take the following: 'Whereas, the field herein contemplated has been for some, time past under the care of the Presbytery of Winchester, with the consent of this Presbytery; and whereas, that Presbytery has already organized two churches (Piedmont and Frostburg) in the said field, where one of its members is now laboring; *therefore* resolved, that this whole matter be referred to the Presbytery of Winchester to do as they may deem advisable in the premises." A committee of the Presbytery of Winchester organized the church that fall. By recommendation of the Presbytery of Carlisle, its churches took up collections to aid in the erection of a suitable house of worship. Barton is now one of the strong churches in the Presbytery of Baltimore.

Church of Lonaconing, Md.

At the October meeting of Presbytery, 1860, application was made by the people of Lonaconing to be organized into a church. They, like the people of Frostburg and Barton and Piedmont, were intelligent hardy Welsh and Scotch coal miners, who had an earnest hungering and thirsting after the bread and water of life. Presbytery responded to their request by appointing a committee consisting of Revs. J. H. Symmes, R. F. Sample and Elder A. McDonald to visit Lonaconing at discretion, and, if the way be clear, to organize a church in that place. This duty was attended to by the committee that fall. This entire territory was transferred to the Presbytery of Baltimore by the plan of reunion between the old and new school churches.

3. Churches Which No Longer Have an Existence.

It is highly proper brief mention should here be made of these. Around many of them no small degree of interest clusters. Being dead they yet speak through the potent influences that have gone forth from many of them. We shall mention them in the order of their organization.

Hanover (Originally Manada) Church.

Here we have to chronicle the disappearance from the roll of one of the first churches organized by the Presbytery of Donegal. About the time Paxton and Derry churches were separating, so that each might enjoy the services of a pastor, the people of Manada Creek began to claim recognition at the hands of Presbytery by asking to be organized into a congregation. After a careful "perambulation" of the ground by a committee, to ascertain surely that there would be no encroachment on the territory or infringement of the rights of those congregations, Presbytery, on the 26th of May, 1736, "erected the people of Manada into a distinct congregation and approved the place where they had begun to build their meeting house."*

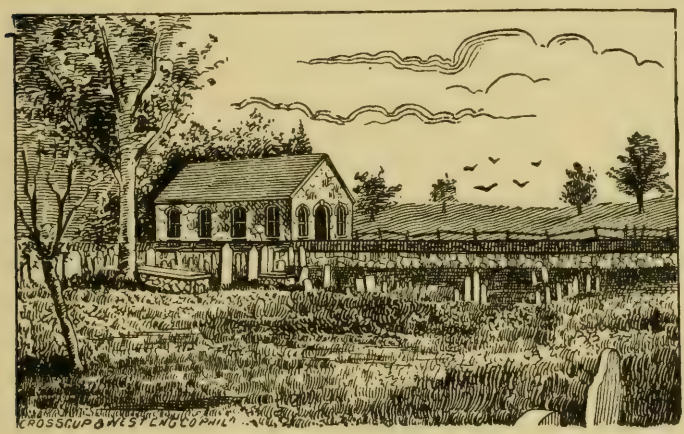
Hanover soon became one of the large and influential congregations of the Presbytery, and so continued, till by the summons of the "silent messenger," the flow of emigration's irresistible tide and the attractions of town and city, its members became greatly reduced. Many a church in the west has been strengthened and built up by the weakening of old Hanover. And many of the most prominent and successful people in Harrisburg to-day cherish the memory of a sturdy Presbyterian ancestry whose home was in Hanover. This is especially true in regard to the men who adorn the "Bar" of Dauphin county.

The minutes of the General Assembly (statistical table) show the number of communicants to have been one hundred and thirteen in 1838. After that no numbers are reported. This number was reduced very rapidly. The year after the death of the venerable pastor, Mr. Snodgrass, which occurred in 1846, the congregation was consolidated—except as relates

* Records of Presbytery.

to property interests—with the congregation of Derry,* though preaching service was kept up within the bounds several years after this. In 1877 there remained but three communicant members. And as Derry was practically abandoned after the resignation of Rev. A. D. Mitchell in 1874, the names of these persons were transferred to the roll of Paxton church. They were the descendants of Lazarus Stewart, the most active and efficient man in securing the organization of the church one hundred and fifty years ago. In 1878 the name of the church was dropped from the roll of Presbytery.

Below will be found the names of the faithful ministers who served this congregation, terminating with James Snodgrass, whose pastorate extended through a period of well-nigh three-score years. As a preacher he is described as having been "biblical, clear, logical and forcible in his statements of truth."



HANOVER CHUCH.

The old church edifice went to decay, and was removed in 1875 or 1876. In the hands of a self-perpetuating board of trustees is a fund for keeping the old cemetery and other property in repair. We can have no better wish than that those who follow may as faithfully keep and use the trust as those who hold it now.

* Records of Presbytery, p.576.

CHURCH ORGANIZED—1736.

Pastorates.

Rev. Richard Sanckey ..... 1738—1759
Rev. Robert McMordie ..... 1762—1764
Rev. Matthew Woods ..... 1782—1784
Rev. James Snodgrass ..... 1788—1846

CONEWAGO CHURCH.

This church stood near the creek of that name, which is the dividing line between Lancaster and Dauphin counties, and a short distance north of the turnpike leading from Harrisburg to Lancaster. It was sometimes called (in the Records of Presbytery) "Little Conewago," and sometimes "Conewago, this side the river," to distinguish it from Great Conewago church, in Adams county.

The church was organized in 1738, and the boundary lines between it and Derry church were established by Presbytery. In the fall of 1741 the Rev. Samuel Black became its pastor. In April, 1745, this relation was dissolved in order that Mr. Black might go into Virginia to labor; but in the fall of the same year it was, at the earnest request of the congregation, renewed. Mr. Black remained with them two years, when (1747) he and Messrs. Thompson and Craig were sent by Presbytery to Virginia to superintend its work in that State. In the minutes of the Synod of Philadelphia of the year 1748, we find the following, relating to these men: "Ordered that the Presbytery of Donegal write to Virginia to let the ministers know that we expect one of their members yearly to attend our Synod that we may know the state of their churches."

From all that can be gathered from the Records of Presbytery and other sources we infer that the congregation was never strong, and that it never enjoyed the services of any regular pastor except Mr. Black. For a period Mr. Roan gave them one-fifth his time, and after that they were supplied with preaching by appointments of Presbytery until near the close of the century, when the congregation appears to have ceased to exist, without any formal disbanding.

The foundation walls of a building, supposed by some to have been the church, a few stones marking the resting place

of the dead, and *the spring* are all that remains on the ground to remind us of the congregation that once worshiped here. These are not in any way enclosed or protected, but lie out in the center of a field. There is now on foot a movement in Presbytery which it is hoped will lead to remedying this defect here and elsewhere.

Round Hill.

In 1743 a dispute arose among the people of Great Conewago congregation about the location of their "meeting house." Part of them wanted it at Round Hill, but the majority were in favor of the present location at Hunterstown. The case was referred to Presbytery, whose decision was favorable to the majority. This ought to have settled it. But the minority were better Scotch-Irishmen than Presbyterians, and refused to yield. Hence, when Rev. Andrew Bay organized the Lower Marsh Creek church, in 1748, he also, at their solicitation, organized the Round Hill people into a distinct congregation. Both these churches were New Side, and for ten years formed Mr. Bay's pastoral charge.

From 1758 to 1778 the congregation of Round Hill appears to have been dependent on Presbytery for supplies. At the October meeting of the latter year "William Thalmany and Henry Stergeon, commissioners from the congregations of Great Conewago and Round Hill appeared before Presbytery and gave the information that said congregations have agreed on an union with each other and that they desire that Presbytery may consider them as one congregation." Presbytery was gratified by this action. Thus, after the lessons of a thirty years' experience, the people of Round Hill returned to the bosom of the church from which they had hastily gone out.

On visiting the spot in November, 1886, the writer was impressed with the natural beauty and excellence of the location. There is there a large burying ground, enclosed by a neat and substantial stone wall and kept in the best of order. But no trace of a church building remains. One hundred years and more have done well their work of erasing.

Limestone Ridge—Organized 1768.

This church was sometimes called "Fisher's church," because the land on which located (37 acres) was taken up by Samuel Fisher for church purposes. It was also sometimes called the Lower church, from its location relatively to Upper and Centre churches—the three being in a straight line and each of the other two about equidistant (six miles) from Centre. The name, "Limestone Ridge," comes from its location at or near the southeastern base of that ridge.

For a time Presbytery strenuously opposed the organization and location of this church, and refused to appoint supplies to preach to people desiring it. But the people were tenacious of their purpose and did not abandon the enterprise. They were very closely associated with Centre and Upper churches. In October, 1770, "a supplication was brought in and read before Presbytery from Sherman's Valley for supplies, particularly some minister to be appointed as a stated supply, to divide his labors between the Upper, Centre and Fisher's meeting houses." shortly after this Mr. William Thom, a licentiate of Presbytery, became stated supply of these congregations, and divided his labors, giving to Centre church, most likely, one-half and to each of the others one-fourth of his time. In September, 1772, a call was presented to Presbytery for Mr. William Thom "from the united congregations of Sherman's Valley, viz: of Toboine,* Centre and Limestone Ridge, together with a supplication requesting the Presbytery to present said call to Mr. Thom, and in case he does not now accept the same, that he be appointed to supply as much among them as may be." Mr. Duffield, who moderated the call, "informed Presbytery that it was done in the most unanimous manner, without one dissenting voice." Mr. Thom declined the call, and shortly after accepted one to Alexandria, D. C. (now Va.), then in the bounds of the Presbytery. In 1778 Mr. John Linn was ordained and installed pastor of the three churches. This relation continued to the time of his death in 1820.

That year (1820) Perry county was stricken off from Cum-

* Upper church in "Toboine" (Toboyne) township.

berland county. Landisburg was at first the county seat This gave the village new importance and led to rapid improvement. Its future seemed bright and hopeful. The members of Limestone Ridge congregation living in and near Landisburg felt that this was the time to move for a church organization there. The Rev. Nathan Harned, who was supplying the pulpits of Mr. Linn's churches after his death, was quick to recognize the situation and engineer the case before Presbytery. With the concurrence of the other parts of the charge the church of Landisburg was organized in 1823. At the same time Buffalo church, at Ickesburg, was organized. Most of the Limestone Ridge people went into the organization at Landisburg, some went to Buffalo and a few to Centre. Thus the ground at Limestone Ridge was abandoned for other ground thought to be more favorable.

All that remains is the graveyard. Mr. W. W. McClure, an elder in Landisburg church, writes: "The graveyard is enclosed by a good and substantial post-and-rail fence and is in good condition." The names of some of the old families of the county are on its tombstones: *e. g.*, Fullwiler, Foster, Nelson, McClure, etc. Here, as in some other instances the church did not abandon either the work or the field, but, to use a military phrase, simply changed its base of operations.

Dick's Gap.

Dick's Gap church (a name that has well-nigh passed from the knowledge even of Presbyterians), was located four or five miles northeast of where New Bloomfield now stands. It was organized in 1766 or 1767. Rev. Hugh Magill was invited to become the pastor, but after laboring a time in the field and holding the call under consideration, he declined it and accepted a call elsewhere. The congregation never had a settled pastor, but was dependent on Presbytery for supplies during its short existence. In this way preaching service was kept up for a number of years, but there appears to have been but little or no growth in the church. Its location proved to be unfavorable for this. There were other points more favorably situated for business and trade that had stronger attractions.

This was particularly true of the neighborhood about the Mouth of the Juniata River. Here population increased rapidly, and in 1803 or 1804 a church was organized. It was soon found that this church, located in a growing community, was too near Dick's Gap church. Population, trade—everything tended in the direction of the Mouth of Juniata. This led the congregation of Dick's Gap to abandon their ground and make choice of a point more remote from the junction. Their choice fell on Middle Ridge, several miles north of their first location. It was not so much the disbanding of a congregation as changing its location. This occurred in 1803 or 1804, and was the origin of another of our extinct congregations, viz:

Middle Ridge.

This church, organized as seen above in 1803 or 1804, formed part of a pastoral charge, composed of Duncannon (then Mouth of Juniata), Shermansdale and it. From the time of its organization it had three pastors—Joseph Brady, John Niblock and Matthew B. Patterson. It was never a strong and aggressive church. As the country became settled and developed it was found that its location was unfavorable. In 1841 the organization was disbanded and most of the members were transferred to the church at Millerstown, whilst a few living in the direction of New Bloomfield went into the church which had been organized there in 1833. In the first instance, that church had been made up largely of Middle Ridge people. The Rev. John Dickey, the first pastor of the Bloomfield church, who was installed in 1834, says: "The Bloomfield church was originally formed out of the Ridge church about four miles distant, which has become extinct." * Indeed, this large exodus was the main cause of the Ridge church becoming so weakened and discouraged as to lead to its disbanding. Its pastor, the Rev. Matthew B. Patterson, became the first principal of the New Bloomfield Academy, founded shortly before this, whilst he continued to be pastor of the churches of Sherman's Creek and Mouth of Juniata.

* Churches of the Valley, p. 318.

Churches of Liverpool and New Buffalo.

When the Presbytery of Huntingdon was stricken off from the Presbytery of Carlisle by the General Assembly in 1794, the Juniata River, from its mouth to the Tuscarora Mountain, was made a dividing line. Consequently, that part of Perry county composing the delta formed by the Susquehanna and Juniata rivers, as they approach and meet, belonged to Huntingdon Presbytery. At three points in this territory it organized churches—at Millerstown on the Juniata in 1800, and at New Buffalo and Liverpool on the Susquehanna in 1818. Of Millerstown church and its transfer to the Presbytery of Carlisle we have spoken elsewhere. The churches of Liverpool and New Buffalo were organized at the time Rev. Nathaniel R. Snowden became pastor at Millerstown, and were made part of his charge. He remained but two years, resigning in 1820. The churches of Liverpool and New Buffalo were without a pastor till 1828, when the Rev. James F. Irvine was installed over them. In 1829 the Synod of Philadelphia transferred the churches and pastor from the Presbytery of Huntingdon to that of Carlisle. The following year Mr. Irvine sought to be released from his charge on account of removals from the congregation and consequent inadequate support. A committee of Presbytery, on visiting the ground, found that nearly the entire Presbyterian population had left or were leaving and seeking homes elsewhere, especially in the west. It was a time when many of our churches were greatly weakened by the emigration of the Scotch-Irish and the influx of German population. The committee which visited Liverpool and New Buffalo found but eight responsible persons remaining to pay the salary promised Mr. Irvine. The pastor was released from his charge and the ground was soon after abandoned.

The New Buffalo church was located about two miles west of the village, and was occupied conjointly by Presbyterians and Lutherans. The latter still occupy the ground and worship in a church erected on the site of the original one. Adjoining it is a small cemetery beautifully located and kept in excellent order.

Loudon.

Loudon appears to have been a preaching point in connection with McConnellsburg church, seven miles distant across the Tuscarora Mountain. When the Rev. Isaac Keller was called to the church at McConnellsburg in 1819, the people of Loudon asked Presbytery to organize them into a separate congregation. But very stern opposition was made by Upper West Conococheague (Mercersburg) congregation—the two points being but five miles apart—and the request was not granted.

In 1823 Mr. Keller renewed the application on behalf of "the people worshiping at Loudon and now forming a part of the congregation of McConnellsburg, to be formed into a separate congregation, to be denominated the congregation of Loudon. Presbytery, finding that the congregation of McConnellsburg, to which they belonged, concurred in this measure, agreed that their request be granted, and appointed Mr. Keller to organize the church." * Mr. Keller resigned his charge the following year. He was the first and only pastor of the church at Loudon, While Rev. Robert Kennedy supplied the church of McConnellsburg, 1827–1833, he was accustomed to preach to them. After this they became entirely detached from McConnellsburg and were dependent on Presbytery for occasional supplies. The Rev. N. Grier White, who became pastor of McConnellsburg church in 1834, found work to do in connection with that church in another direction, viz: Licking Creek (now Green Hill) and Wells' Valley. Without regular preaching and the fostering care of a pastor, the new and weak flock at Loudon gradually grew weaker until its name disappeared from the roll of churches after 1835.

As having had an influence in bringing about the weakening and decay of the church, it may not be amiss to remind the reader that, by the construction of the Pennsylvania Canal and the few railroads that existed at the above date, a wonderful change was wrought along the old *Turnpike* routes of travel and of traffic. Prior to this the rumble of the heavy Conestoga wagon, laden with merchandise or produce and plying between

* Presbyterial Records.

Pittsburgh and Philadelphia or Baltimore, and the merry rattle of the four-in-hand stage coach scarcely ever died away. Then Loudon, snugly nestling in a little cove at the eastern base of the Tuscarora Mountain, was no unimportant place. But when these ceased, the life and enterprise of Loudon died out—not, however, without having furnished one of the ablest railroad presidents and financiers that this or any other country has produced—the late Thomas A. Scott.

Changes such as above indicated do not fail to be felt by the church. But withal, this impression remains—that either the church ought never to have been organized, or the ground ought not so soon to have been abandoned.

Newburg and Roxbury.

About the year 1830 some of the people living in and around Newburg and Roxbury, and most of them belonging to Middle Spring congregation, began to agitate the question of forming distinct Presbyterian church organizations in these villages. They laid it before Presbytery. Presbytery referred it to a committee with instruction to meet the Middle Spring congregation and ascertain their views and wishes. This they did, and learned that Middle Spring would interpose no obstacles. The committe reported accordingly to Presbytery. The result was the organization of a church at each of these places in 1832. Unitedly they formed a pastoral charge. They had two pastors—Rev. Joseph B. McKee, from 1836 to 1839, and Rev. George D. Porter, from 1839 to 1843. Their career was short and was one continual struggle for existence. Some of the families of the parent church living at or near these places were not in sympathy with the movement which called the churches into existence, and, withholding their moral and financial support, continued to worship at Middle Spring. Presbytery saw and understood the situation and advised the churches to disband and the members to be enrolled in Middle Spring church. Following this advice the congregations ceased to exist in 1847.

But this did not, by any means, lead to abandoning the field. At Newburg there is a flourishing congregation (a portion of Middle Spring church), and preaching by their pastor is en-

joyed every alternate Sabbath afternoon in a tasteful and substantial brick church, erected since the return of the people to the parent congregation. And at Orrstown, four miles from Roxbury, is another interesting branch of Middle Spring church having a neat and comfortable house of worship, and enjoying the same services at the hand of a faithful pastor that they do at Newburg. In addition to this, the pastor frequently preaches at Roxbury.

It will be readily seen from the foregoing sketches of extinct churches that there has been scarcely any abandoning of ground once fairly occupied. In a number of instances it was found expedient to change location on account of change of population. Many of the powerful and influential churches in our great cities are doing the same thing to-day. For instance, in New York "up-town" is the watchword. In some other instances the planting of churches can scarcely be regarded in any other light than tentative in character.

A RETROSPECT

OF THE

FRONTIER CHURCHES OF CARLISLE PRESBYTERY.

1786-1795.

By Hon. JOHN BLAIR LINN.

Histories make men wise.—*Bacon.*

Our intercourse with the dead is better than our intercourse with the living.—*Hazlit.*

RETROSPECT OF THE FRONTIER CHURCHES OF CARLISLE PRESBYTERY.*

1786—1795.

By Hon. JOHN BLAIR LINN.

INTRODUCTORY.

THE era of the erection of the Presbytery of Carlisle, May 22, 1786, corresponds with the nascent period of Federal and State constitutional government. On the 11th of September, 1786, not quite four weeks previous to the organization of that Presbytery (October 17, 1786), commissioners from five of the old thirteen States met at Annapolis, Maryland, and recommended a meeting of commissioners to take into consideration the situation of the United States, which recommendation endorsed by Congress, February 21, 1787, brought together, May 25, 1787, at Philadelphia, the convention which blotted out the codes of the eastern hemisphere reeking with blood and stained with pillage, and established in their stead the Constitution of the United States.

The Constitution of the United States was ratified by the convention of delegates of the people of Pennsylvania December 12, 1787, and September 2, 1790, a new Constitution was adopted for the State of Pennsylvania, by the convention called together by a resolution of its General Assembly voted March 24, 1789; a State Constitution deservedly considered as an admirable model for a representative State; securing force to the Government and freedom to the people.

* The region now covered by the Presbyteries of Huntingdon and Northumberland.

Ante-dating the era of the organization of the Presbytery of Carlisle not quite two years, the Commonwealth of Pennsylvania purchased from the Indians their claim to the soil of all the territory within the acknowledged limits of the State; thus happily finishing the transactions of a century on that subject.*

The land office was opened May 1, 1785, for applications for land within this new purchase. The old settlers of the frontiers of Donegal Presbytery had returned to their deserted homes in 1783 and 1784; but November, 1786, "the great westward march of home makers" began and the tramp of the emigrant was heard; after him came the ring of the church builders' axe as the Presbyterian church extended the symbols of its faith—the church and the school house—along the Susquehanna to the foot of the Alleghenies on their way toward the setting sun,—earnest of the system of church extension which has grown ever since, slowly ascending the tributaries of the Mississippi and Missouri, trampling down barbarism, and will only stop when Sheldon Jackson and those upon whom his mantle falls shall have planted the last Presbyterian church on the most remote shore of Alaska.

Amidst the political elements then brewing and the civil surroundings above indicated, the Presbytery of Carlisle, after travail of twenty-one years (1765—1786), came into existence. Its territorial bounds are not indicated in the ordinance constituting the Presbytery, which only gives the names of the ministers. These indicate that in Pennsylvania its jurisdiction was to extend from the Susquehanna, at the Maryland line, as far west as Mercersburg, and north from those points as far as there were inhabitants.

The territory comprising the frontier churches of Carlisle

* President Dickinson's message to the Council, February 24, 1785.
This purchase was ratified by the Wyandots and Delawares at Fort McIntosh (Beaver C. H., now) in January, 1785.

Presbytery in 1786, is now embraced within the counties of Blair, Centre, Clearfield, Huntingdon, Juniata and Mifflin, now in the Presbytery of Huntingdon; and Clinton, Lycoming, Northumberland and Union, now within the limits of the Northumberland Presbytery, and the earliest light that gleams upon the history of these frontier churches is from the journals kept by the heralds of the Cross.

The First Supplies, 1766.

The Rev. Charles Beatty was appointed, May 29, 1766, by the Synod of New York and Philadelphia* with Rev. George Duffield to preach at least two months in those parts, and do what else is best for the advancement of religion. Mr. Beatty's journal says they left Carlisle Monday, August 18, 1766, crossed the North Mountain and after traveling four miles into Sherman's Valley came to Thomas Ross'. Thomas Ross was an elder in Centre church and resided on the farm now owned by Col. Graham in Tyrone township, near Landisburg, in Perry county. On the 19th they rode four or five miles to a place in the woods designed for building a house of worship, and preached to a small audience—notice of their preaching not having been sufficiently spread.

Centre Church.

Their preaching place was undoubtedly the site of Centre church.† The ground upon which it stands was appropriated by an order of survey dated September 9, 1766, in the names of Thomas Ross, John Byers, Edward Allet, John Hamilton and Hugh Alexander, in trust for the congregation in Tyrone township. The tract, containing some seven acres, is in Madison township, Perry county, and was covered by a grove of majestic oaks, many of which are still standing. The graveyard occupies several acres and was used as such as early as 1766. The first church was built in 1767 of logs. Their first regular pastor

* Printed minutes, page 362; and see Appendix, Vol. II.
† History of Juniata and Susquehanna Valley, Vol. 2, page 1026.

was Rev. John Linn, father of the venerable James Linn, D. D., who died February 23, 1868, at Bellefonte, after serving as pastor there fifty-eight years. Rev. John Linn graduated at Princeton in 1773, and was called to Centre church October 15, 1777, installed in June 1778, and continued pastor until his death in 1820, a period of forty-four years. The present Centre church, built in 1850, stands almost upon the site of the original log church.

Lower Tuscarora Church.

On Wednesday, August 20, 1766. Messrs. Beatty and Duffield crossed Tuscarora Mountain into Tuscarora Valley and on Thursday, the 21st, came to a place where the people had begun to build a house for worship before the late war, but by accident it had been burned. The location of this preaching station is at present the lower Tuscarora church, at Academia, Beale township, Juniata county. Of this church A. L. Guss in the history before quoted, vol. I. page 788, says the second church was built soon after Mr. Beatty's visit, of round logs, covered with clapboards, without a floor, with a fire-place in one end. The ground on which the church was situated was surveyed under a warrant to John Lyon, William Graham, Robert Houston and Joseph McCoy, in trust for the Presbyterian society or congregation in Milford township, Tuscarora Valley. The old church gave place, in 1790, to the one of hewn logs. In 1816 the fourth building was erected. It was built of stone and still stands at the forks of the road and is now used as a school building. The present church was built under the pastorate of the late Rev. G. W. Thompson, D. D., in 1849: it is of brick and cost $6,500. The first regular pastor at Academia was Rev. Hugh Magill, who came there in 1776. He was installed as the first pastor of Lower Tuscarora and Cedar Spring churches on the 4th Wednesday in November, 1779. He continued pastor at Academia until 1796.

Mr. Beatty says, "Here Mr. Duffield preached to a number of people who had convened," and adds, "there are about eighty-four families living in this valley; they appear very desirous to have the gospel settled among them, and are willing to exert

themselves to the utmost for that purpose, and they desire to purchase a plantation for a parsonage."

Cedar Spring Church.

The journal continues, "Friday, 22d, preached in the woods, as we have done mostly hitherto, two miles on the Northside of the Juniata. Here the people some years ago began to build a house for worship, but did not finish it, but expect soon to do so. This congregation extends about twenty miles along the river and its breadth from the Juniata is about ten miles." The site of this old church known then as the Cedar Spring church, according to Mr. Guss, is in Walker township, Juniata county, near the house of David Diven. The first church was commenced at Cedar Spring in 1763. The settlement having been broken up by the Indian war, the building of the church was suspended and not resumed until the year 1767 when it being found that the old logs were rotten, they were rejected and a new church built within about four rods of the site of the old foundation. On March 30, 1767, a location was entered for 200 acres in the names of James Patterson and James Purdy in trust, for a Presbyterian meeting house and grave-yard. About 1774 a parsonage was built and occupied by Rev. Samuel Kennedy.

The first official notice of Cedar Spring congregation is found in the records of Donegal Presbytery, October 1, 1768, when the congregation made application for supplies. In the year 1771 Rev. Samuel Kennedy came within the bounds of the congregation. He was an irregular and caused a great deal of trouble; refusing to put himself under the care of Donegal Presbytery. Finally he was ordered to desist from preaching.* Rev. Hugh Magill became pastor in 1779, as before stated in connection with Lower Tuscarora—or Academia now—and took up his residence in the parsonage on the glebe lands of the Cedar Spring congregation.

The log church was occupied regularly until about the year 1800, and occasionally for a few years afterward, when the name "Cedar Spring" disappears altogether from the records, and is

* Minutes of Synod under date of May 18, 1774.

succeeded by that of Mifflintown and Lost Creek. The glebe lands were sold and the proceeds divided between the Mifflintown and Lost Creek congregations. The grave-yard fenced in marks the site of the church whose generations of worshipers have long since broken and disappeared upon the shores of the eternal world.

The Second Supply, 1775.

Nearly nine years after Revs. Charles Beatty and George Duffield, visited the frontier churches, Rev. Philip V. Fithian* of Greenwich, N. J., was appointed by the Presbytery of Donegal, as a supply. His journal is still extant. June 20, 1775, he says "crossed the Potomac then through a small blind road to Mr. King's meeting house of upper West Conococheague,† where the Presbytery of Donegal met. Mr. Black gave the sermon. Present—Messrs. Cooper, Thompson, Hoge, McFarquhar. Candidates—Black, Keith, McConnel, Hunter and myself. Students—Wilson, Linn, Waugh and Bard. At Mr. Black's—he lives west under the North Mountain. He has

* Rev. Philip Vicars Fithian, eldest son of Joseph Fithian, was born at Greenwich, New Jersey, December 29th, 1747. He was prepared for college by Rev. Enoch Green, at Deerfield, N. J., and was a graduate of the class of 1772, in the College of New Jersey, a class noted for the ability and for the subsequent prominence of many of its members; Aaron Burr, Vice President of the U. S., William Bradford, Attorney General U. S., Rev. Wm. Linn, D. D., etc. He was licensed to preach by the First Presbytery of Philadelphia, November 6th, 1774. On the 4th of April, 1775, he received an honorable dismissal from the Presbytery as there were no vacancies within its boundaries, and was recommended as a candidate in good standing. He left home at Greenwich, N. J., May 9th, 1775, on horse-back, for a tour through Delaware, Maryland, Pennsylvania and Virginia, in company with Andrew Hunter, also his classmate, taking notes of people and places in letters (journal form) addressed to Miss Elizabeth Beatty (sister of Dr. John, Dr. Reading and Colonel Erkuries Beatty, subsequently prominent officers in the Pennsylvania Line of the Revolution).

After his return, October 25th, 1775, he was married to Miss Beatty, and the following June accepted the appointment of chaplain to Col. Newcomb's Battallion of N. J. Militia and died in camp at Fort Washington, N. Y., of dysentery, October 8th, 1777. His widow married March 4th, 1780, Joel Fithian Esq. (cousin of Rev. Philip), of Cumberland county, N. J., and survived until August 6th, 1825, and left by her last husband descendants of great prominence in the Presbyterian church among whom was the late Dr. Enoch Fithian of the Greenwich, N. J., Presbyterian Church.

† This church edifice is now gone but the grave-yard, still marks the place two miles north-easterly from Mercersburg, Penna. According to late Rev. Dr. Creigh, this part of the country began to be settled in the year of the purchase 1736, and a congregation was formed in 1738. Rev. John King was the first settled pastor installed August 30th, 1769, he discharged pastoral duties over forty-years. He died July 15th, 1813. There were one hundred and thirty families in the settlement at the commencement of Mr. King's ministry.

a sweet pleasant wife and child. Mr. Black, played for our diversion and amusement, many airs on the German flute; we recalled and chatted over our peregrinations since we parted.

"Wednesday June 21. By nine at Presbytery; many *pros* and *cons*, repartees and break-jaw compliments passed. Nothing was done for us and we passed the day in dullness and then a ramble among the trees. Evening we returned with friendly Mr. Black,* and passed it in music and friendship.

"Thursday June 22. At Presbytery by nine, we got our appointments, Mr. Keith over the Allegheny. I have the following, next Sabbath at Cedar Springs; first Sabbath in July, at Northumberland, second at Buffalo Valley, third at Warrior Run, fourth at Bald Eagle, fifth in Chillisquaque, first, in August, in Pennsvalley, second West Kiscoquillas, third East Kiscoquillas, fourth Shirley, a vast stony round. At eleven left the Presbytery and rode to Mr. King's, within a mile of Fort Loudon; Mr. Keith along. We rode north into Path Valley; Mr. Keith left me at twelve miles on his way to Bedford.

"I rode on to one Elliott's (Francis) he keeps a genteel house with good accommodations. I saw a young woman, a daughter of his, who has never been over the South Mountain as elegant in her manner and as neat in her dress as most in the city.

"Friday June 23. Passed by the narrows into Tuscarora Valley, a rainy dripping day, most uncomfortable for riding among leaves. On the way all day, usually a small path, and covered with sharp stones. Arrived about five in the evening, although besoaked, at one James Gray's† in a little hamlet in the woods. He was kind and received me civilly; he had a good pasture for my horse, and his good wife prepared me a warm and suitable supper.

"Saturday June 24. Before breakfast came a Scotch matron with her rock and spindle, twisting away at the flax. I rode on after breakfast to Mr. Samuel Lyon's‡ twelve miles yet in

* Probably Rev. John Black, Princeton class of 1771, who died 1802.

† James Gray, lived in what is now Spruce Hill township, Juniata county. These minute details will be interesting to the many Presbyterian descendants of Mr. Fithian's entertainers.

‡ Samuel Lyon, Esq., lived on the John Kelley place, now Milford township, Juniata county.

Tuscarora He lives neat, has glass windows, and apparently a good farm. Here I met Mr. Slemons,* on his way down from Mr. Lyon's, I rode to the Juniata three miles and stopped just on the other side, at John Harris', Esq. He lives elegantly: in the parlor where I am sitting are three windows, each with twenty four lights of glass."

John Harris was a native of Donegal, Ireland, born in 1723, and emigrated with his wife Jane and older brother James. He purchased, by deed dated September 2, 1774, the ground on which Mifflintown now stands, and laid out that place in 1791, and died in 1794. He was the father of James Harris, Esq., who, with Col. James Dunlop, laid out the town of Bellefonte in 1795, and ancestor of many of the prominent Presbyterian families in Bellefonte. James Harris' great-grandson, Rev. J. Harris Orbison, M. D., in 1886 was ordained by the Presbytery of Huntingdon, and went as a missionary to India.

Cedar Springs.

"Sunday, June 25. A large and genteel society, but in a great and furious turmoil about one Mr. Kennedy.† Poor I was frightened. One of the society when he was asked to set up the tune answered: "That he knew not whether I was a Papist, or a Methodist, or a Baptist, or a Seceder." I made him soon acquainted with my authority.

"Monday, June 26. I rose early with the purpose of setting off for Sunbury. After breakfast I rode to one Mr. Boyles, a well-disposed, civil and sensible man (Joseph Boyles who lived on the site of McAllisterville). He entertained me kindly and acquainted me largely with the disturbance with Mr. Kennedy.

"June 27. Forded the river to Sunbury. It is yet a small village, but seems to be growing rapidly; then I rode one-half a mile to one Hunter's‡ within the walls of Fort Augusta."

* Rev. John Slemons, was a graduate of Princeton of the class of 1762, and was ordained A. D. 1766, and belonged to the Presbytery of Baltimore in 1786.

† See page 317, *ante*.

‡ Col. Samuel Hunter owned the site of Fort Augusta and land adjoining Sunbury, which was laid out in 1770. This part of the county was settled promptly after the purchase, 1768, and a congregation organized as Augusta congregation as early as 1768, when it received supplies from the Synod.

NORTHUMBERLAND.

On Sunday, July 2, Mr. Fithian preached, at Laughlan McCartney's house, in Northumberland, a sermon at eleven o'clock, and after an hour and a-half intermission another service. He mentions among his auditors Sheriff Wm. Cooke, Robert Martin, John Barker, Esq., William Scull, Mrs. Hunter. Mr. McCartney paid him £1 5*s.* 6*d.* for the supply, and he adds that Mr. Haines, the proprietor of the town, took him to see a lot he was about to give to the Presbyterian society, "a fine high spot on the North way street and near the river."

BUFFALO X ROADS (UNION COUNTY NOW).

On Thursday, July 6th, he arrived at Capt. William Gray's in Buffalo Valley (Capt. Gray lived half a mile north of the present site of Lewisburg). Sunday, the 9th, he preached at Buffalo X Roads (now Union county), where, he says, the people are building a big meeting-house. Here, he says, is a numerous society. "I will also call this the silk-gowned congregation. I saw here the greatest number and the greatest variety of silk gowns among the ladies that I have yet seen in my course."

He speaks of meeting here Dr. William Plunket (ancestor of the Maclay family of Mifflin county). Henry Van Dyke, Robert Fruit, Samuel Allen, Walter Clarke, John Linn, almost all of whose descendants are still connected with the Presbyterian church, though now widely distributed over Western Pennsylvania and the Western States. The church at Buffalo X Roads was organized in 1773, and is still in existence. In 1786, at the time of the organization of Carlisle Presbytery, it had one hundred and one families of adherents. In connection with the congregations of Sunbury and Northumberland, Buffalo congregation, in May, 1787, gave a call to Rev. Hugh Morrison, and he assumed the pastorate in November, 1788. Buffalo congregation agreed to pay him £75 per year. Mr. Morrison came from the Presbytery of Roote in Ireland, and was received by the Presbytery of Donegal early in 1786. He died September 13th, 1805, at Sunbury, aged forty-eight years.

congregations are offshoots of old Buffalo, of which Mr. Morrison was the first settled pastor.

The present brick edifice stands within a few rods of the site of the church they were building when Mr. Fithian visited Buffalo church, and is the third building erected there in the course of the century after that visit. Buffalo congregation, Rev. W. K. Foster, had, in 1886, 140 members; of its offshoots, in 1886, Washington had 180 members; Lewisburg, 256; Mifflinburg 1st, 140; New Berlin, 26; Mifflinburg 2d, 52; Hartleton, 9; total, 843.

Chillisquaque.

That there was a congregation organized at Chillisquaque before 1775 appears by Mr. Fithian's Journal. He preached at James Murray's house July 23, 1775, and says there were in all sixty in attendance. One of the elders gave him 15*s.* 3*d.* for supply.

This congregation appears upon the records of Donegal Presbytery in 1774. The patent for twelve acres of ground on which the church stands in Northumberland county is dated September 22, 1774. The first house of worship, a small log building erected soon after Mr. Fithian's visit, was burned by the Indians during the Revolution. The first pastor was Rev. John Bryson,* who served as such for fifty years. He was installed pastor of the united congregations of Chillisquaque and Warrior Run on the second Wednesday of June, 1791. The second church at Chillisquaque, called the White church, was still unfinished when Mr. Bryson preached his first sermon there.

Forty-two names are attached to Mr. Bryson's call, dated June 23, 1790, including such prominent men as Thomas Hewit, David Hammond, James McMahon, John Montgomery, William Murray, James Murray, John Murray, William McCormick, Thomas Strawbridge, David Ireland, James McKnight, Robert Finney, John Ray, William Montgomery, etc.

* Rev. John Bryson born in Allen township, Cumberland county, Pa., January 1, 1758; graduate of Dickinson College, September 26, 1787; ordained at Carlisle, December 22, 1790; died August 3, 1855.

The original elders of this congregation were James Sheddan, James McKnight and David Ireland.

This congregation is still in existence, and had, in 1886, one hundred and five members. Mooresburg church, numbering forty-seven members, Mahoning, at Danville, numbering three hundred and one members, Washingtonville, sixty-four members, and Derry, seventy-five members, are offshoots of Chillisquaque congregation.

Warrior Run.

Passing further up the west branch of the Susquehanna, Mr. Fithian visited Warrior Run. His journal contains the earliest recorded notice of this congregation, "June 16, 1775. Warrior Run, this meeting house is on the bank of the river, eighteen miles from Northumberland, it is not yet covered; a large assembly gathered."

This old church stood at the lower end of the now flourishing village of Watsontown, where an old grave-yard is still visible within the limits of Ario Pardee's lumber works. In 1789, this site was abandoned and a church erected on land deeded the Warrior Run congregation by Joseph Hutchison, on the main road from Milton to Muncy, in a beautiful grove by a spring of water.

At the time of Mr. Bryson, June 23, 1790, there were sixty-seven adherents. The original elders were James McAfee, Robert Smith and John Woods. Warrior Run, in 1886, had seventy-nine members, its immediate offshoot, Watsontown, had in that year one hundred and twenty-seven members. The Milton and McEwensville congregations are also offshoots of Warrior Run.

Great Island Congregation.

This was the next and last settlement up the west branch in 1775, now the city of Lock Haven and its environs. June 25, 1775, Mr. Fithian arrived at the home of John Fleming, Esq., who lived on the site of the present city, and on Sunday, 30th, preached to the "Bald Eagle congregation," as he calls it, on the bank of the river, opposite the Great Island, about a mile and a-half

below Esquire Fleming's. "He was the first orderly preacher, or that had come by appointment ever to this settlement." There were present about one hundred and forty people, who gave good attention. He adds, "I recommended to them earnestly the religious observance of God's Sabbath in this remote place."

Subscription paper dated in 1787, for the support of the Gospel in this church, is subscribed by forty-three names, which indicates the strength of the congregation at the organization of Carlisle Presbytery.

Great Island church (Lock Haven) had, in 1886, two hundred and ten members, "Bald Eagle and Nittany," an offshoot, one hundred and sixteen; Beech Creek, sixty members; and Holland Run, fifty. Pine Creek, (now Jersey Shore), congregation was organized in 1792. Its first pastor, Rev. Isaac Grier,* in the spring of 1792, was sent by the Presbytery of Carlisle as a missionary to the west and north branches of the Susquehanna, to proceed as far as Albany and Ticonderoga, New York.† Lycoming congregation (late Newberry, now in the Seventh ward of the city of Williamsport), was organized also in 1792. On the 9th of June, 1793, the Presbytery of Carlisle placed in Mr. Grier's hands a call from the churches of Great Island, Pine Creek and Lycoming, who continued in charge until the year 1806. Pine Creek, now Jersey Shore, had, in 1886, two hundred and eighty-six members; Lycoming, two hundred and ninety.

Penn's Valley Congregation.

After visiting Great Island congregation, Mr. Fithian rode up Bald Eagle creek and stopped over night, July 31, 1775, at Andrew Boggs' "Bald Eagle's Nest," near Milesburg. Next

* Rev. Isaac Grier was born in 1763; graduated at Dickinson College in 1788; licensed by Carlisle Presbytery, December 21, 1791; married in June, 1793, to Elizabeth, second daughter of Robert Cooper, D. D., and died at Northumberland, Pa., August 23, 1814. He was father of Hon. R. C. Grier, Judge of the Supreme Court of United States, and of Rev. Isaac Grier, D. D., of Mifflinburg, Pa.

† This tradition has been often repeated, but there is no intimation in the original minute of Carlisle Presbytery about proceeding "as far as Albany and Ticonderoga, N. Y." How the tradition originated it is impossible now to tell probably in the facetious remark of some early preacher.—G. N.

morning he held service of prayer there in the presence of some Indians and a room full of other people; no doubt the first religious service held by any minister in what is now the borough of Milesburg.

Passing through Muncy Gap, he rode eighteen miles to Capt. Potter's (afterward Gen. James Potter). On Sunday, August 6th, he preached two sermons in Capt. Potter's house, only eight men and not one woman, besides the family present, as a violent storm was prevailing. Capt. Potter told him there were then only twenty-eight families in Penn's Valley. Twenty-two of these were subscribers, and they had raised £40 on subscription as a fund to pay supplies. He was the second preacher that had ever been in the valley—"Mr. Linn was here two Sabbaths past, first of all, and I, by regular appointment, next."

The Mr. Linn he speaks of was Rev. William Linn (a grand-uncle of the writer hereof), who had been a classmate of Mr. Fithian's at Princeton. He was subsequently pastor at Big Spring, Cumberland county (now Newville). In 1789 he was pastor of the Collegiate Dutch Church of New York city, and died at Albany, N. Y., January 8, 1808.

Rev. James Martin.

That there was an organized congregation known as Penn's Valley Congregation, in 1776, is certain, as it made that year an application to the Synod for supplies, but the valley was entirely abandoned during the winter of 1779–80, and settlements were not resumed until the year 1784, and its church history is a blank until the call of Rev. James Martin, April 15, 1789, to the charge of the churches of east and west Penn's Valley, Warrior's Mark and Halfmoon. East Penn's Valley, according to tradition, was his largest congregation.

Rev. James Martin came from Ireland, County of Down, in 1774–5. May 21, 1777, he appears in Synod as a member of Donegal Presbytery, and, according to Dr. Gibson, was first settled at a place called Piney Creek, where he was installed November 9, 1780, and continued there until his call to Penn's Valley in 1789. He settled on what was known as the Musser farm, east of Penn Hall. The old log church was erected on

this place, where, on the 14th of April, 1795, the Presbytery of Huntingdon was organized, and thereupon the jurisdiction of Carlisle Presbytery over the frontier churches, whose history we have been giving, ceased.

Dr. Gibson says of Rev. James Martin that he was an able orthodox and popular preacher. His sermons were long, seldom less than one hour and a-half, and sometimes considerably longer. In a warm summer day it was not unusual for him to take off his coat and preach in his shirt sleeves. In the pulpit he was very forgetful of himself and of his personal appearance. He would first take off his coat, then loosen his cravat, and conclude by taking off his wig, holding it in his hand, and shaking it in the face of the congregation.

Mr. Martin died in the same year the Presbytery was constituted, on the 20th of June, 1795. When his children sold the place they reserved three-quarters of an acre, where the meeting house then stood, and the burying place adjacent thereto.

There are, no doubt, many graves there, but the large marble slab that covers the grave of the first Presbyterian pastor of Penn's Valley, alone keeps due sentinel of this old church property. His tombstone has inscribed upon it: "Here lies the body of the Rev. James Martin, Pastor of the first Presbyterian Congregation in Penn's Valley, who died June 20. A. D. 1795, aged about 65 years.

"Deep was the wound, Oh, Death, and vastly wide,
When he resigned his useful breath and died.
Ye sacred tribes with pious sorrow mourn,
And drop a tear at your dear pastor's urn.

"Concealed a moment from our longing eyes,
Beneath this stone his mortal body lies;
Happy the Spirit lives, and will, we trust,
In bliss associate with his pious dust."

Mr. Martin left four sons, James, Samuel, John and Robert, and three daughters. One of the latter married Edward Bell, Esq., father of Rev. A. K. Bell, D. D., a prominent minister in the Baptist church; another married Andrew Bell, and the other married Judge John Stewart, of Huntingdon county. Of

the sons, Robert removed to Kentucky, James spent his life in teaching, John married and left children in Huntingdon county.

Of Mr. Martin's elders we only know certainly the names of John Watson and George McCormick. John Watson lived about a mile eastwardly of the old church.

George McCormick came into Penn's Valley as early as 1773, settled at Spring Mills, and built the first mill there. He sold to James Cooke, Esq., of Lancaster county, moved up to the neighborhood of Lemont, and died there in 1814. His daughter, Eleanor, married Archibald Allison. Among his descendants are William Allison, of Gregg township, Archibald Allison, of Axemann, Mrs. Frank McCoy and others.

George Wood was also an elder at an early date of the Penn's Valley congregation. He came into the valley in 1774 or 1775, and settled at the base of Egg Hill, about one mile west of Spring Mills. He built a fulling mill, the first in the valley. He died August 14, 1819, aged seventy-three years. His son, Matthew, built Farmers' Mills in 1815, but removed to the State of Michigan. One of George Wood's daughters married James Hutchinson, and he still has descendants residing in the valley.

Robert McKim was also one of the early elders of the church. He was born in Ireland in 1747, and removed into Penn's Valley in the fall of 1777. Col. James Gilliland says of him in a recent letter: "He lived to be a very old man, was devoted to the church, and often acted as precentor or leader of the singing. He took an active part in the prayer meetings, was kind, gentle and always pleasant. He had a large supply of Irish anecdotes which he could relate in an amusing manner. He lived one mile west of Potter's Mills. He died in the spring of 1834, aged eighty-seven years. David succeeded him as precentor, but left the church when Watts' psalms and hymns were introduced. His children were David, Robert, Jr., Nancy, Mary, Margaret and Jane. Robert McKim, Jr.'s granddaughter is the wife of Gen. Hylyer, a millionaire residing near Washington, D. C.

William Rankin was an elder in Sinking Creek church

(Center Hill). He was born in Franklin county, November 5, 1770. He settled on a farm about two miles west of Centre Hill. He was the second sheriff of the county in 1803, and from 1806–1810 represented the county in the Legislature. Col. Gilliland says of him: "He was my first Sunday school teacher, and one of the best men I ever knew. Religion was uppermost in his thoughts. He led the prayer meetings, and never omitted an exhortation. He was not fluent in speech, but sensible and instructive. Physically he was a powerful man, weighing about two hundred and fifty pounds, six feet in height, and not corpulent. I have seen him handle a grain cradle so large and wide that a man of ordinary strength could not handle it."

In 1828 William Rankin removed to Ferguson township, near the Centre line, where he died November 29, 1847, reaching the same age that Robert McKim did—eighty-seven. One of William Rankin's sons, Joseph A. Rankin, is an aged and highly respected citizen of Bellefonte; another was William Rankin, M. D., of Shippensburg, and James Rankin, M. D., of Muncy, both gentlemen eminently distinguished in their profession, but now deceased.

East Kishacoquillas.

On Sunday, August 13, 1775, Mr. Fithian preached to this congregation. He observes: "There is a large society and it makes a good appearance. We were, in the forenoon, in a large barn; it was too small and we went into a fine meadow (the meadow of Judge Brown, opposite the present village of Reedsville, Mifflin county). I am told the people of this village are all united in religious matters, all Presbyterians, and all orthodox, new light, primitive Presbyterians, too, all except eight sour, unbrotherly seceders, and sociable and agreeable churchman, Mr. Landrum. For supply Esquire Brown gave me 20*s.* 9*d.*"

West Kishacoquillas (Belleville).

Here Mr. Fithian preached in Mr. Brokerton's barn, August 20, twice; for this supply Mr. John McDowell gave him 20*s.*

These churches of East and West Kishacoquillas are still in existence. The members of East and West Kishacoquillas congregations called their first pastor, Rev. James Johnston,* March 15, 1783, eight years after Mr. Fithian's visit, sixty-nine members signing the call, William Brown, Esq., heading the list. East Kishacoquillas had, in 1886, one hundred and thirty-two members; West Kishacoquillas had, in the same year, two hundred and fifty-one members.

Huntingdon.

When Mr. Fithian visited Huntingdon (town) in 1775, there was no organized congregation, but as early as April 13, 1790, Rev. John Johnston accepted a call for one-half of his time at Huntingdon and its neighborhood. He was born in Belfast, Ireland, in 1750, emigrated in 1784, and received into the Presbytery of Carlisle, May 26, 1787, and installed pastor of Hartslog and Shavers Creek congregation, Nov. 14, 1787. He was married, April 1, 1788, to Jane Macbeth, and continued pastor at Huntingdon until his death, December 16, 1823.

Shirley.

The last congregation Mr. Fithian visited on this tour was at Fort Shirley, near Shirleysburg, Huntingdon county. He preached, August 27, in Mr. James Foley's barn, and though a rainy, stormy day, fifty or more people were present. Shirleysburg congregation, in 1886, numbered seventy-one members.

The Mahoning Presbyterian church at Danville, Pa., was organized in 1785. Services were held in Gen. Wm. Montgomery's house as early, it is said, as 1777, and among the earliest adherents, previous to 1785, were Gen. Montgomery, Peter Blue, Gilbert Vorhees, David Goodman, John Clark, William Gray, John Wilson, John Irwin, Benjamin Fowler, William Lemon and others. John Bryson, then a licentiate, preached his first sermon at Mahoning, on the third Sabbath of November, 1789, and supplied the church regularly from

* Rev. James Johnston, born September 24, 1754, near Shippensburg, Pa.; studied theology under Dr. Robert Cooper; licensed by Donegal Presbytery, October 17, 1782; married, January 11, 1785, a daughter of Judge Brown; and died at his home in East Kishacoquillas, near Reedsville, January 3, 1820, aged 66 years.

April 13, 1790, until in October, 1790. Its first installed pastor was Rev. John B. Patterson, called in 1798, in connection with Derry congregation (Columbia county now). The latter congregation was organized about the year 1784, but it has no recorded history until after Mr. Patterson's settlement.

These reminiscences of the frontier churches afford ample evidence that Carlisle Presbytery, in the providence of God, was erected at exactly the proper time, and that there was no failure, on the part of the Presbytery, to supply with stated preaching and with church organizations, the Presbyterian homemakers of central Pennsylvania, thus securing for them that intellectual and religious excellence, which made them good citizens, and which has been a great blessing to our country.

Historically, Presbyterian polity "runs glittering like a brook in the open sunshine," along the track of the Scotch-Irish settlers, as they push their way from the Delaware, through Chester and Lancaster counties, up the Susquehanna to Harris Ferry, increasing their pathway while they move with a long reach through Cumberland Valley, they cross the Alleghenies and widen out grandly all around the head-waters of the Ohio. That it made few proselytes from other nationalities was not the fault of Carlisle Presbytery. The time had not come, and only would, when the conglomerate elements of European emigration became welded into an *American* civilization, and society permeated to such degree by culture and religion, as to be susceptible of understanding, being impressed by and converted to the doctrine, government and worship of the Presbyterian church.

APPENDIX.

Huntingdon Presbytery.

This Presbytery was formed under the direct action of the General Assembly, with the concurrence of the Synod. The overture came from the Synod of Philadelphia requesting the division of the Presbytery of Carlisle, whereupon the As-

sembly enacted that such of the members of Carlisle Presbytery as were situated north of or by a line drawn along the Juniata river, from the mouth up to the Tuscarora, and along the Tuscarora to the head of Path Valley, thence westerly to the eastern boundary of the Presbytery of Redstone, leaving the congregation of Bedford to the south, be erected into a Presbytery by the name of the Presbytery of Huntingdon, and appointed their first meeting, 14th of April, 1795, to be held at Mr. Martin's church in Penn's Valley.

Rev. John Hoge was appointed to preside until a moderator was chosen. He preached from John 1:12, after which he constituted the Presbytery with prayer. Beside him the following ministers and elders were present at the organization: Revs. James Martin, Hugh Magill, Matthew Stephens, Hugh Morrison, John Bryson, Isaac Grier and James Johnston; with Elders John Watson, Walter Clark, Robert Smith and William Hammond. Mr. Hoge was chosen first moderator, and James Johnston, clerk.

The ministers of Carlisle Presbytery at its organization, in 1786, whose names are associated with the annals of the frontier churches, were Revs. David Bard, John Hoge, James Johnston, Hugh Magill, James Martin and Matthew Stephens. None of these fell within the eastward portion of the territory of Huntingdon Presbytery, which became the Presbytery of Northumberland by resolution of the Synod of Philadelphia, on May 16, 1811.

Rev. David Bard

was born in Leesburg, Va., graduated at Princeton in the class of of 1773, and was licensed in 1776. In 1778, he was called to Great Cove, in Pennsylvania, and ordained August 16, 1779. In 1780 he was pastor of Kittochton and Gum Spring, Va., and, in 1786, he received a call to Bedford, Pa. In June, 1790, he accepted a call to the Frankstown congregation (near Hollidaysburg). In the fall of 1795, he was elected member of Congress, and was released, at his own request, from his congregation in 1799. He served in Congress from 1795 to 1799, and from 1803 to March 3, 1815, and died at Alexandria

Huntingdon county, at the house of his daughter, Mrs. Dr. Buchanan, on his way home from Congress, March 12, 1815.

Dr. Gibson says, "He was possessed of popular talents, both as a preacher and politician, and he did not, at any time, forsake the pulpit because he was unacceptable as a preacher. Nor ought it be intimated that he had no heart for the ministry, for, during the recess of Congress, he was constantly engaged in the work of the ministry, and at the time of his death he was stated supply of Sinking Valley church. His descendants, grandchildren and great grandchildren are among us yet."

Rev. John Hoge

was a graduate of Princeton, in its second class, that of 1749. Dr. Gibson, in his history of Huntingdon Presbytery, says: "He appears never to have been a settled pastor. It is probable he had a peculiar talent for hunting up and gathering together the scattered members of the church. In 1793, he was appointed a supply in Northumberland county. He was always highly esteemed as a minister, and had an unquestioned character for piety." The General Assembly appointed him to preside at the organization of the Presbytery of Huntingdon, and he preached the opening sermon, April 14, 1795. He died, February 11, 1807. The grandchildren of this pioneer evangelist of the frontiers still reside at Watsontown, Northumberland county.

Rev. James Johnston, Rev. Hugh Magill and Rev. James Martin have been mentioned in the preceding notes. Their memory is preserved in the traditions of the church, and short biographies of them appear in Dr. Gibson's excellent history of the Presbytery of Huntingdon.

Rev. Matthew Stephens

was a native of Ireland, and was an ordained minister from the Presbytery of Letterkenny, when received by the Presbytery of Donegal, in 1784, and permitted to preach within its bounds. On the 4th of October, 1797, he was called to become pastor of Shaver's Creek church, Huntingdon county. In 1810, his pastoral relation there was dissolved at his own request. Dr.

Gibson says he was a man of great and ready wit, and fell a victim to the accursed drinking habits of those times. He was suspended in 1824, and died under suspension the following year.

The Northumberland Presbytery.

This Presbytery was erected by the Synod of Philadelphia, May 16, 1811, by dividing the Presbytery of Huntingdon, at its request, by a line beginning at the mouth of Mahantango creek, thence a northwesterly course, so as to take in the west branch of the Susquehanna at the line which divides Lycoming and Centre counties, so as to leave to the eastward the following members: Revs. Asa Dunham, John Bryson, Isaac Grier, John B. Patterson and Thomas Hood and their respective charges. The above-named ministers and congregations to be named the Presbytery of Northumberland, to meet at the Presbyterian church in Northumberland, on the first Tuesday of October, 1811. Presbytery met accordingly, and Rev. Asa Dunham was chosen moderator, and Rev. John B. Patterson temporary clerk. The only members of Huntingdon Presbytery, who had been members of Carlisle Presbytery, falling within the new organization, were Rev. John Bryson and Rev. Isaac Grier.

THE WORK OF EDUCATION

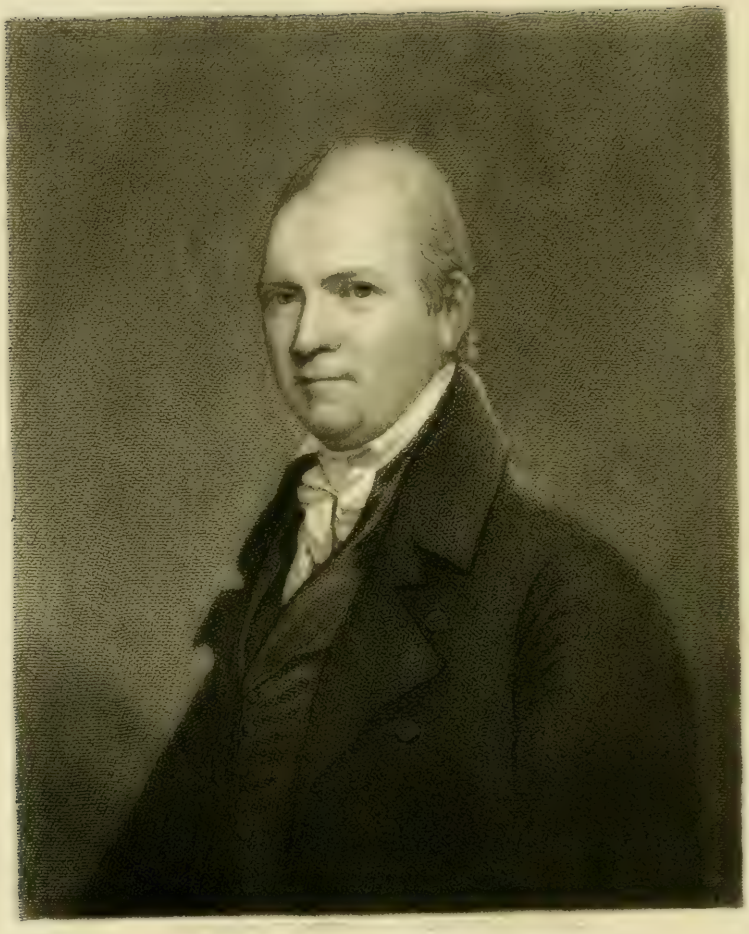
IN THE

BOUNDS OF THE PRESBYTERY OF CARLISLE.

By Rev. JOSEPH VANCE, D. D.

"God had sifted three kingdoms to find the wheat
for this planting,
Then had sifted the wheat, as the living seed of a
nation;
So say the chronicles old, and such is the faith of
the people!"

—*Longfellow.*



THE WORK OF EDUCATION IN THE BOUNDS OF THE PRESBYTERY OF CARLISLE.

By Rev. Joseph Vance, D. D.

THE history of the educational work in these bounds may be very naturally divided into three periods.

First. From the early settlements in 1700 until the founding of Dickinson College in 1783

Second. From 1783 until the transfer of the college in 1833.

Third. From 1833 until the present time.

1700—1783.

The Colonists.

Whatever their imperfections, the most enlightened and Christian people on the earth inhabited northwestern Europe when America was discovered. God had hidden these shores from the Old World until the dawn of the reformation of the sixteenth century. When the religious persecutions of the seventeenth and eighteenth centuries came, those nations were winnowed, and here was scattered some of the finest of the wheat. Whether we turn to the Pilgrim, the Puritan, the Huguenot, the Friend, the Holland Dutch, the German or the Scotch-Irish Presbyterian, we find them, in their colonial life, in the face of great difficulties, founding both the church and the school.

The Germans who settled in these bounds brought with them their teachers as well as their ministers. In his history of Pennsylvania, Sypher says, "A company of German philanthropists, sustained by contributions from religious societies in Europe, established free schools in Pennsylvania early in the eighteenth century. In 1756, these schools were open and well sustained in Philadelphia, and in the counties of Berks, Bucks, Chester, Cumberland, Lancaster, Montgomery, Northampton and York."

"We boast of our common schools," says our great historian Bancroft, "but John Calvin was the father of popular education, the inventor of the system of free schools." Scotland's great reformer, John Knox, was a pupil of Calvin's in Geneva, and we find him, as early as 1560, urging in Scotland the necessity of schools for the poor, sustained by the Kirk. In 1696, the common school existed in every parish in Scotland, sustained in part by the parish and partly by rate-bills. The early Presbyterian settlers of these valleys were disciples of Calvin and Knox. An open Bible, an enlightened intellect and an unfettered conscience were their watchwords. True to their principles and their traditions, they carried the lamp of learning into the wilderness. The Rev. George R. Crooks, D. D., a leading scholar of the Methodist church, to whom I acknowledge special obligation in preparing this paper, says of them, "Their story has yet been but imperfectly told. They were the founders of the schools of learning of the Middle States. They carried in their minds the ideals of a lofty civilization and, amid the rigors of frontier life, established the beginnings of the culture which adorns society in its most advanced stages. The shaping of the liberal culture of the Middle States was in their hands." As is well understood in the history of this region, the Penns sought to locate the settlers of each nationality by themselves, consequently there were German settlements and Scotch-Irish ones. After a settlement was formed, the first aim was to have a church, and with it a school. Judge Chambers says, "Among them it was a disgrace not to be able to read and write." Their ministers were men of liberal education, and were active promoters of schools.

Schools and Teachers.

The first ones were often taught by ministers. At Derry, as early as 1720, the Rev. Robert Evans taught at such times as he could, being a missionary. The Rev. William Bertram, the first stated minister of that church, served also as teacher until 1745. "As early as 1740," says Dr. Wing, "we read of school districts and masters," though there is no exist-

ing record of their bounds or work. At Paxton there was a school on Thomas Rutherford's farm, in 1760, which, in the year 1800, was removed to a house owned by the church. In 1747, a Lutheran minister, the Rev. Michael Schlater, opened a German school in Adams county. The first English school spoken of in that county was taught in 1769, but the work was difficult and the teacher abandoned it for the more remunerative one of tavern keeping. Without doubt there was at the earliest possible day a school in every congregation in these bounds. The Irish "master" was one of the early characters; usually, he was a well educated man and often a classical scholar. In that age of no newspapers he was a walking cyclopedia of information, especially as to the latest news from beyond the seas. Next to the minister he was the most important man in the congregation. He was not easily obtained and was sought with a carefulness not less than that for a pastor. Not only intelligence was required, but aptness to teach the Calvinistic faith. The studies were reading, writing, arithmetic, and sometimes surveying.

The Bible was always a text book. The Shorter Catechism was taught for substance of doctrine, and on Saturday morning was recited by the whole school, the minister often conducting the examination.

School Houses.

Some of the first schools were, in good weather, taught under large trees, and then wherever they could be accommodated when driven to shelter. It is said that an old tree is yet standing in central Conewago township, Dauphin county, known to be one hundred and twenty-five years old, which once served this purpose. The houses were built by the joint voluntary efforts of citizens contributing materials, labor and money. At one end of this clapboard-roofed log building was the large open fire-place with blazing back log and cord-wood, affording good cheer and ventilation, though it left the boy half frozen. On three sides of the house a section was cut out of a log, and in the open space was set a row of lights, oiled paper serving for glass. On the high benches around the room

sat the larger scholars facing the wall and the inclined desk on which they wrote and ciphered. The little fellows occupied an interior row of low benches. On his little perch sat the master, the only ornaments of his desk being an ink-horn, quill pens and the necessary rod. On these benches sat, not the spiritless children of poverty, but the coming divines, judges and statesmen. The work was not free from difficulties for both the teacher and the scholar. The teacher had no school laws to exact requirements, and the scholar often found the master arbitrary and severe. Dr. Charles Nisbet, writing to the Earl of Buchan, in 1785, says, "What looks most ominous for the rising generation is the extravagant indulgence that is shown to children; they must have the choice of their masters, and may go to school or not, as they please. The whip is reserved for negroes, yet the Roman *ferula*, of the very shape in which it is represented in the statue of the 'Schoolmaster of Lyons,' is used in schools here, and often is not idle."

Terms.

The school was usually gathered within a radius of four or five miles, and its sessions lasted from one to three months of the year. The pay of teachers at Paxton was one cent per day for each scholar. This most likely indicated the pay of the average Irish school master.

Dangers.

When war parties of Indians invaded the settlements, the school house was an object of attack. The most notable instance of this was during the French and Indian war. On the 26th of July, 1764, a party of Indians attacked a school house three miles north of Greencastle. The teacher, Enoch Brown, finding himself helpless in their hands, besought them to spare the scholars, but they clubbed him and nine of the children to death and scalped them. One boy who was supposed to be dead, revived and, though able to tell the story, never fully recovered from his injuries. A monument has lately been erected by the citizens of Greencastle and the vicinity to mark the place of the massacre.

Colleges.

In 1733 there were but three chartered colleges in the colonies—Harvard, founded in 1636; William and Mary, in 1692, and Yale, which was founded in 1700. In addition to these there was one college in Pennsylvania not chartered by the Province, but ordained of God to a great work—the Log College at Neshaminy, Bucks county, Pa. It grew out of the demands of the day. As the Holland Dutch and the German colonists were trammeled in their early history by being obliged to preach in their native tongue, so was the early Presbyterian church hindered by the demand for a thorough collegiate education. New settlements were being made, the demand for ministers was increasing, and yet they could not lower the required standard; the Old World or New England must furnish the only ministers they will receive. The Rev. Dr. Archibald Alexander writes of a Mr. Evans as the only one without a collegiate education among the early ministers. The records show that many an unworthy man, by means of a diploma from Glasgow or Dublin, got leave to waste God's flock. We cannot understand the history of Presbyterian educational work in this country without studying the record of

The Log College.

The Rev. William Tennant was, in the North of Ireland, an Episcopal minister. Obeying his convictions, he, on coming to this country, united with the Synod of Philadelphia. Of him Dr. Archibald Alexander says, "the Presbyterian church is not more indebted for her prosperity and evangelical spirit, to any man, than to the elder Tennant."

He was never in full accord with the foreign Presbyterian spirit. This was fortunate, as it resulted in widening the bounds of the church. Prompted by his zeal, and looking only to the demands of the Lord's work, he determined to educate young men for the ministry. His work was a scandal in the eyes of the foreign graduates. "His school was in derision called a college and despised," says Whitefield. President Garfield once said, "Dr. Mark Hopkins at one end of a log and myself a student at the other would make a college,"

so William Tennant with his son Gilbert in his log house at Neshaminy made a college, and with his four sons, Gilbert, William, John and Charles, and with John Blair and Samuel Blair and Samuel Finley he had a college of cardinals. Gilbert Tennant, who was brought to this country at the age of fifteen years and was licensed to preach the gospel in 1725, was the first Presbyterian minister educated in America. He was pastor of the Second church, Philadelphia, from 1743 to 1764. After a useful existence of twenty years, the Log College died with William Tennent in 1746, but from that decaying "corn of wheat" sprang Nassau Hall (Princeton College) during the same year. Its existence began in the house of the Rev. Jonathan Dickinson, pastor of the Presbyterian church of Elizabeth, New Jersey. Thence it was removed to Newark, and in 1756 was located at Princeton. Out of this work of the Log College sprang also a number of

Classical Schools.

I. In 1739 the Rev. Samuel Blair, a graduate of the Log College, founded an academy at Faggs' Manor, Chester county, Pa., in which were educated such men as the Rev. Robert Smith, D. D., of Pequea; the Rev. John Rodgers, D. D., of New York; James Ross, the first professor of languages in Dickinson College; the Rev. Samuel Davies, D. D., a president of Princeton College, and the Rev. John McMillan, D. D., founder of Jefferson College, Pa.

II. In 1743 the academy of New London, Chester county, Pa., which afterwards became Delaware College, was founded by the Synod of Philadelpha, with the learned Rev. Dr. Francis Alison as its teacher. Of its students were Charles Thompson, secretary of the Continental Congress: the Rev. John Ewing, D. D., provost of the University of Pennsylvania; the Rev. Drs. Matthew Wilson and James Latta, and three signers of the Declaration of Independence, the Hons. Thomas McKean and George Read, of Delaware, and the Hon. James Smith, of York, Pa.

III. In 1744 the Rev. Samuel Finley, a graduate of the Log College, established an academy at Nottingham, Md., as a

training school for ministers. The Rev. James Power and Joseph Smith, of western Pennsylvania; the Rev. James Waddell, D. D., the famous "blind preacher" of Virginia; Governors Martin, of North Carolina; McWhorter, of New Jersey; Henry, of Maryland, and Dr. Benjamin Rush, of Philadelphia, the early patron of Dickinson College, were pupils of this school.

IV. In 1749 the University of Pennsylvania was founded.

V. In 1750 the Rev. Robert Smith, D. D., a pupil of the Rev. Samuel Blair, established an academy at Pequea, Lancaster county, which gave to the church the Rev. John Blair Smith, D. D., the first president of Union College, New York, and the Rev. Samuel Stanhope Smith, D. D., who founded Hampden Sydney College, Virginia, in 1771. The influence of the Log College was felt throughout the church, and when the two branches were brought together in the Old and New Side reunion of 1758, with such men as Gilbert Tennant, John Blair, Samuel Davies, John Rodgers, Robert Smith and Samuel Finley, there could be no question as to the worth of an American education, whether for the pulpit, the academy or the college. Henceforward there was no barrier to the minister's study becoming either the classical school or the theological seminary, as the occasion might require, and there some of the choicest spirits of the church were wholly or in part educated.

Carlisle Academy.

The first classical school within these bounds of which we have record was, according to Sypher's History of Pennsylvania, organized in Carlisle about the year 1760. The Rev. Henry McKinley was principal; Gen. John Armstrong, Jr., Dr. George Stevenson and the Rev. Elisha Macurdy are spoken of as pupils. This school was broken up in 1776 by the principal and most of the students enlisting in the patriot army, but it did not die. In his Life of the Rev. Elisha Macurdy, who was one of the ablest of the early ministers of western Pennsylvania, the Rev. David Elliott, D. D., says, "Mr. Macurdy was born in Carlisle in 1763, and enjoyed such advantages as were common in the place at that time. One of his instruct-

ors was the late Judge Creigh, grandfather of the Rev. Thomas Creigh, of Mercersburg; another was a son-in-law of the Rev. John Steel. Under this instruction Mr. Macurdy began the study of the Latin language, but had not advanced far when his studies were interrupted and the school was dispersed by the breaking out of the war of the Revolution." Of Professor Henry McKinley, the Pennsylvania Archives say, "he was an Irish clergyman who taught a classical school in Carlisle. On the 16th of October, 1776, he was commissioned captain in the Twelfth Pennsylvania regiment of the Continental line. His company numbered seventy-two men. He resigned on the 18th of June, 1778, and resumed teaching in Carlisle." Presumably he took up the work of the academy which he had relinquished.

In the order of time it is proper that I should here refer to the work of

Dobbin's Academy at Gettysburg.

In December, 1773, the Rev. Alexander Dobbin, a minister of the Reformed Presbyterian church, arrived from Ireland, and on the 24th of May, 1774, was installed pastor of the Rock Hill church, near Gettysburg. He soon afterwards bought three hundred acres of land, known as Dobbin's tract, on which the National Cemetery is now located. In 1776, Mr. Dobbin erected the stone house now standing at the intersection of Washington street and the Emmittsburg road. This house served as a dwelling, an academy and a church. It is the oldest Covenanter church building in this country. It is two stories and a half high, sixty feet long and thirty-three feet wide. The engraving* represents its present appearance, and indicates that it is as strong as when it was dedicated during the sessions of the Reformed Presbytery in August, 1776. The mason who built it, had recently been elected an elder of the congregation, he one day spoke to Mr. Dobbin of the poor quality of some of the stone, Mr. Dobbin assented, saying, "but I will have to do with the stone as the congregation did in making elders; when the best material was all used up,

* For the plate and information we are indebted to editor of the Reformed Presbyterian and Covenanter of Allegheny, Pa.

they had to take the cobble-stones." Some of the untutored boys who came into Dobbin's Academy may not have seemed to be of very good material, but like those well-set cobble-stones, their lives are yet giving permanence to both church and State. Mr. Dobbin was born in Londonderry in 1742; was educated at Glasgow University; he died in Gettysburg, June 1, 1809. "He was possessed of an uncommon combination of ministerial gifts and graces, of prudence, of meekness, of faithfulness in the discharge of public duty, of the love of peace and pleasantness of temper." In 1792, he, with his church, united with the Associate Reformed Presbytery. Of his academy, it is said, "it was broad and thorough in its instruction and gained a high reputation." It was in existence in 1801, but was discontinued soon after that time. Sixty of its pupils became professional men, of whom twenty-five were ministers of the gospel, eight of these having studied theology with Mr. Dobbin. The Rev. Henry R. Wilson, D. D., of Shippensburg; Amos A. McGinley, D. D., of Path Valley; William Speer, of Western Pennsylvania; David McConaughy, D. D., president of Washington College, Pa.; Robert Proudfit, D. D., of Union College, New York; John McJimsey, D. D., Professors John Boreland and John Hayes, of Dickinson College, and Judge John Reed, of Carlisle, were pupils of this academy. Returning to

Carlisle Academy,

which had been closed in 1776, we find that in April, 1781, John Montgomery, Robert Miller, Samuel Postlethwaite, Dr. Samuel McCoskry, William Blair and others, as trustees, asked the Presbytery of Donegal for a conference concerning the interests of this school.

They desired, *First* That a committee of Presbytery be appointed to examine the school at least twice a year.

Second. That some of the members of the Presbytery be appointed as trustees.

Third. That a charter be applied for and the plan of the school enlarged.

In response of this the Presbytery commended the school to

the churches, and appointed as trustees the Revs. John Craighead, of Rocky Spring; John King, D. D., of Mercersburg; John Black, of Gettysburg; William Linn, of Big Spring, and John Linn, of Sherman's Valley. This board of trustees aimed only at resuscitating and chartering the existing academy, but there was some dissatisfaction with Nassau Hall and the University of Pennsylvania; the minds of many men in the eastern part of the State had turned to the founding of another college, and Carlisle was deemed a good location.

Dickinson College.

Dr. Benjamin Rush, of Philadelphia, a graduate of Nottingham Academy and Princeton College, whatever his religious belief, had tested the qualities of a Presbyterian education and believed in it. As a statesman he had conceived the plan of locating four institutions of learning in the State—the University in Philadelphia, a college at Lancaster for the German citizens, a college at Carlisle, and the fourth eventually near Pittsburgh. In September, 1782, he published an article entitled, "Hints for establishing a college at Carlisle." It was his purpose that the college should be in the hands of the Presbyterians.

He says, "in the present plentitude of the power of Presbyterians let them obtain a charter for a college in Carlisle. Let all the trustees, as well as the professors of the college, be Presbyterians. This will be necessary in order to connect religion and learning. In the present constitution of things, religion cannot be inculcated without a system or form of some kind." Dr. Rush secured the co-operation of the Hon. John Dickinson, who believed with him in the union of learning and religion. As stimulated by these men, the citizens of Cumberland county signed and presented to the Legislature of Pennsylvania a petition for a college charter. This charter was granted in 1783. The legend on its corporate seal was, "*Pietate et Doctrina tuta Libertas.*"

1783–1833.

This period of fifty years covers the Presbyterian history of Dickinson College. At its very outset the chartered college

was met with aroused sectarian jealousy. In May, 1783, Dr. Rush issued a paper entitled, "Reasons against founding a college at Carlisle," meeting the opposition with irony, in which he says, "A college at Carlisle will necessarily fall into the hands of the Presbyterians, who are a most intolerant set of people, and who should not be permitted to herd together lest they should awaken the jealousies of other religious societies, which are at present universally in love with Presbyterian manners, character and government, insomuch that in a few years, if Dr. Rush and two or three hot-headed fanatics do not prevent it, the whole State, and especially the Quakers and Tories, will accept the Presbyterian religion."

The first plan was modified and Presbyterian control was secured, but other religious bodies were represented in the board of trustees. "The design," writes Dr. Rush, March 19th, 1783, "is equally patronized by men of every political and religious party in the frontier counties of Pennsylvania. The trustees who have been named have been drawn equally from Consti-stitutionalists and Republicans, from Old and New Lights, and still further, to remove all jealousies respecting Presbyterians, five or six trustees are taken from the English and Lutheran churches." Here was the beginning of the agitation which culminated in the loss of the college to the Presbyterian church in 1833. "Let all the trustees, the principal and the professors be Presbyterians," was the original design of Dr. Rush, and it was feasible. The compromise in obedience to popular clamor, though giving a present advantage, was the beginning of trouble. The Presbyterians were thus at the outset placed at the disadvantage of a majority party that must bear the burdens of administration, of raising revenues, of mistakes and lack of success, while on the scattered minority there rests only the obligation of friendly interest. The name of the Hon. John Dickinson, a Friend, and President of the Supreme Executive Council of the State, was given to the college, and he was made president of the board of trustees.

Other Colleges.

At this time there were about three millions of people on these shores. Harvard, Yale, Brown and Dartmouth colleges

in New England; Columbia, in New York; Nassau Hall and Rutgers, in New Jersey: William and Mary, Hampden Sydney, and the one-year-old Washington College, in Virginia; the University at Philadelphia and Dickinson in Pennsylvania; none westward to the setting sun. Dickinson was the twelfth college in the United States to receive a charter.

Choosing a Faculty.

The first meeting of the board of trustees after the organization was held in the court house at Carlisle on the 6th of April, 1784. The amounts of subscriptions in cash and in certificates of land were found to be £2,839 12*s.* 6*d.* This was capable of yielding immediately £130 per year. Means were devised for increasing this amount, and the Rev. Charles Nisbet, D. D., was chosen principal, and James Ross, author of a Latin grammar, professor of Latin and Greek. On the 1st of November, 1784, the Rev. Robert Davidson, D. D., was chosen professor of history, geography, chronology, rhetoric and belles-lettres. He was also about the same time chosen pastor of the Presbyterian church. A Mr. Jait is spoken of as from the first being employed "to teach the students to read and write the English language with elegance and propriety"—a very important work.

Dr. Nisbet's Administration—1785–1804.

When the Rev. John Witherspoon, of Paisley, Scotland, was chosen president of Nassau Hall, in 1767, he declined, recommending the Rev. Charles Nisbet, of Montrose, then thirty-one years old. Dr. Witherspoon was induced to accept, but when Dickinson began to look for a principal sixteen years later its friends turned at once to Dr. Nisbet, who had become one of the brilliant scholars of the Scotch church, and he was chosen. He hesitated: he had been an ardent friend of the colonies in the revolutionary struggle and was well disposed toward the work here, but his friends in Scotland sought to dissuade him. Sanguine Dr. Rush saw Dickinson College with Dr. Nisbet at its head as the "first literary institution in America," and was untiring in his urgency. Dr. Nisbet accepted, and a little more than a year after his election sailed from Greenock on the 23d

of April, 1785, reaching Philadelphia on the 9th day of June, a voyage of forty-six days. He was then in his fiftieth year. In Philadelphia he was entertained by Dr. Rush "with a hospitality which would do honor to any age or country. "Luxury in furniture and dress prevails more than excess in eating and drinking." "As to my own affairs the prospects are more encouraging than I expected." Setting out for Carlisle, he reached there on the fourth of July. The people were celebrating the anniversary of independence, and a deputation of citizens accompanied by a troop of cavalry met him at Boiling Springs and escorted him to the borough.

On the 5th of July the people assembled in the Presbyterian church for his inauguration. John Montgomery, Jr., welcomed him on behalf of the students. Professor James Ross delivered an address of welcome in Latin, after which Dr. Nisbet, taking for his text Acts 7 : 22, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," his theme being, "The importance of union between learning and piety," delivered his inaugural address and received the keys of the college. This is said to be the only address he ever allowed to be published. It was a "day of small things" in the eyes of the accomplished Scotchman, who was the peer of the foremost scholars of his native land and fitted to grace any chair in her universities. His salary was £250 sterling, or twelve hundred dollars. He was chosen co-pastor with Dr. Davidson of the Presbyterian church, receiving therefor £60 sterling per year. In this relation he continued, preaching once each Sabbath until his death.

College Building.

The college was opened in a small building erected by the citizens on lot 219, where the public school now is, in Liberty alley, between Bedford street and the southeast corner of the square. Dr. Nisbet's first home in Carlisle was at the military barracks, then unoccupied by soldiers. During the war of the Revolution Carlisle became an important place of rendezvous for the American troops, and because located at a distance from the seat of war, British prisoners were frequently sent here for secure confinement.

The Hessian soldiers captured at Trenton, N. J., in 1777, being held here, were set to work on government buildings, and, among others, erected the "guard house," which is still standing, a solid stone structure. Its relation to the work of education now is, that it is occasionally used as a suitable place for young Indians of the Training School, under the care of Capt. R. H. Pratt, to study over their misdeeds. The spot was a beautiful one, and in the residence of the military commandant Dr. Nisbet had a pleasant home, but, with his family, he must pass through what was called a "seasoning" to the climate. The whole family was taken down with chills and fever, the good Scotch theologian always taking the heartiest shake.

Discouragements.

The demoralization of the war was on the country, widespread poverty, prostration of commerce, general discouragement, mutual distrust, absence of enterprise, prevailing gloom. In the college, a superficial course of study, which he was unable to improve because the trustees preferred numbers to a thorough course of study, and their power, he said, "was absolute and without appeal." Sick, disappointed and disgusted, Dr. Nisbet resigned on the 18th of October, 1785, and would have returned to his native land and been lost to us but for a trace of the old Adam in him, which would not let him sail in a vessel commanded by an Irish captain. Very reluctantly the trustees accepted the resignation which he persistently pressed upon them. Regaining his health he, in the spring of 1786, consented to a re-election. He began four courses of lectures, as follows: on logic, mental philosophy, moral philosophy and belles-lettres.

Students.

During the first year the college had thirty-five students. In November, 1786, there were twenty students in the college classes and forty in the grammar school. There were but three classes prescribed in the course—freshmen, junior and senior. In 1787 Dickinson College gave to the world its first graduating class, consisting of nine men: Isaiah Blair, of Cumberland county; John Boyce, of Ireland, who afterward became a

minister in the Carolinas; John Bryson, of Cumberland county, who became a Presbyterian minister in Northumberland county; Robert Duncan, James Gittings, David McKeehan, Steele Sample, afterwards a lawyer in Pittsburgh, Judge Jonathan Walker and David Watts, a prominent lawyer of Carlisle.

Theological Class.

Of the eleven members of the class of 1788, seven were candidates for the ministry. At the request of these young men Dr. Nisbet consented to deliver a course of theological lectures; this course consisted of four hundred and eighteen lectures on systematic theology, and twenty-two lectures on the pastoral office. The first lecture was delivered October 31, 1788, and the last one January 5, 1791. It was his custom to read slowly from a fully written manuscript, while the students copied in full. The students requested him to have his lectures printed, but he refused, saying that he had drawn freely from all sources and could not allow them to be given out as original. There were nine in the class, among whom were two brothers from near Carlisle, the Rev. Samuel Woods, of Ohio, and the Rev. William Woods, of Bethel Presbyterian church, Alleghany county, Pa. I have seen a copy of these lectures written by the latter. This course of lectures was never repeated to a second class, the reason, according to Dr. Samuel Miller, was that the students of that day deemed it too long and the drudgery of writing too great. A number of individual students resorted to Dr. Nisbet for direction in their study, among these was the Rev. Dr. Samuel Miller, afterwards the eminent professor in Princeton Theological Seminary, and the Rev. Matthew Brown, D. D., president of Jefferson College, Pa.

Aid.

There was a great deal of activity in the early history of the college in trying to meet the demands. William Bingham, of Philadelphia, was sent to Great Britan to get money for the college, but his efforts were fruitless. Dr. Rush gave and collected money, ministers gave out of their scanty means. In April, 1786, the Legislature gave £500 sterling and ten thousand acres of unappropriated land, then worth about twenty

cents per acre. In 1791, it appropriated £1,500 sterling towards securing a new site and buildings. In 1798, it gave $3,000 more for the same purpose. when the present location, then called "out-lots," a tract of seven and one-third acres was bought for one hundred and fifty dollars. The building now called West College was erected in 1802, but was burned when nearing completion. Fortunately the library and philosophical apparatus had not been taken to it. An appeal was at once made to the friends of the college, and among the subscriptions was one of one hundred dollars from President Thomas Jefferson. The re-building was begun in 1803, and the edifice was occupied in 1805.

Death of Dr. Nisbet.

Dr. Nisbet was not allowed to enjoy these more favorable conditions. About the beginning of January, 1804, he was seized with a severe cold accompanied with inflammation of the lungs and fever, after a short illness, with the words "Holy, Holy, Holy," on his lips, he gently fell asleep on the eighteenth day of January, 1804, having just completed his sixty-eighth year. His death was a sad loss to the college. During his administration one hundred and seventy-seven graduates had been sent forth besides his theological students, and the reputation of the college was fully established.

Graduates.

Among his students were Francis Herron, D. D., of Pittsburgh; Judges Wm. Creighton, of Ohio, and Alexander Nisbet, of Baltimore; Gen. Callender Irvine, of the U. S. army; College presidents, the Revs. Matthew Brown, D. D., of Jefferson College, David McConaughy, of Washington College, and Robert G. Wilson, D. D., of Ohio University: Henry L. Davis, D. D., of St. John's College, Md.; United States Senators, Jesse Wharton, of Tennessee; William Wilkins, of Pennsylvania; H. M. Ridgeley, of Delaware, and Ninian Edwards, of Illinois; Supreme Judges, James R. Black, of Delaware, John Kennedy and Charles Huston, of Pennsylvania, and the Hon. Roger B. Taney, Chief Justice of the Supreme Court of the United States.

Professors.

Dr. Davidson continued through Dr. Nisbet's administration and succeeded him as principal. James Ross remained from 1784 till 1792. Charles Huston, as tutor, according to Judge Taney, filled the chair vacated by Prof. Ross, from 1792–94; Prof. William Thomson from 1794 till 1804.

Robert Johnston was tutor in 1785–6 and professor of mathematics and natural philosophy, 1786–7. James McCormick succeeded him as professor in this chair in 1788 and remained till 1814. The Rev. Isaac Grier was tutor from 1788–90; Henry Lyon Davis, 1793–4.

A Student's Experience.

A chapter in the autobiography of the Hon. Roger B. Taney, who, from 1836 to 1864, was Chief Justice of the United States Supreme Court, interprets to us something of the college life of his day, 1792-5. His parents were Roman Catholics. His reason for going to Dickinson College was that two or three young men from his neighborhood had been students there and had spoken highly of the institution. He set out with others from his home in Calvert county, Maryland, in a schooner bound for Baltimore, and reached that city after a voyage of one week. He says, "There was no stage or public conveyance running to Carlisle, and we stayed at an inn until we could find a wagon not too heavily loaded to take our trunks. We went with the wagon and occasionally were allowed to ride. The whole journey from home took us about a fortnight. We had to take in specie enough money to last us till the next vacation. This money was during our journey kept in the trunks, and robbery was hardly thought of. I remained in college from the spring of 1792 till the fall of 1795. On account of the great distance I went home but twice during that time, and then walked to Baltimore with a companion in two days. The building used for a college was a small, shabby one in a dirty alley. There was a large lot in the rear, where the students amused themselves playing bandy. After the first six months I boarded with Professor McCormick. A number of other students boarded there, and both Mr. and Mrs. McCormick were as kind

to us as parents. The Professor gave unwearied attention to our studies; he was full of patience and good nature, and sometimes seemed distressed in examining a student on finding that he was not quite so learned as the Professor himself. My father had placed me under the care of Dr. Nisbet, and he was a faithful guardian. I spent many a delightful evening at his home. His conversation was always intended for my benefit and instruction, though it was not made to appear so at the time. Mrs. Nisbet was a very excellent and venerable lady. She gave me a great deal of advice, but it was given in such broad Scotch that I could understand but half of it, and could only give my assent. I suppose I often said yes when no would have been more fitting. Dr. Nisbet's classes were warmly and affectionately attached to him. He was cheerful and animated, full of anecdote and classical allusion, seasoned with lively and playful wit. His sarcasm and wit were at times severe and cut deep, but I never saw it used unless a student deserved it. His lectures were written out and read slowly that the students might copy them. In his examinations he always preferred an answer in the student's own language, though it might not be as accurate; his object was to teach the student to study, to think, to reason, to form an opinion.

"In his lecture on ethics he discoursed on the law of nations. He was anti-republican, had no faith in our institutions, did not believe in their stability. The class was good-natured about such utterances, but would not write down that part of his lecture; against any other professor they would have rebelled."

Judge Taney speaks of Dr. Davidson as very learned and dignified, but he had no patience with his rhyming geography. Charles Huston was professor of Latin and Greek, and a very accomplished scholar. He was studying law and resigned about the time our class became seniors. He afterwards became a very eminent jurist of the Supreme Court of Pennsylvania. There were twenty or thirty students in the class of 1795. Two honors were to be awarded, the valedictory and the salutatory. In accordance with their custom, the faculty, instead of awarding them, left the choice to the class. The members

Robert Davidson.

of each literary society would have been glad to have had both, but the majority must rule, and the balance of power was often held by those who belonged to neither society. My opponent in the belle-lettres society was Joshua Williams, a mature scholar, who became an eminent Presbyterian minister. I was elected valedictorian by a majority of one or two votes, which result I afterwards learned, was due to the influence of my classmate, John Lyon, of Carlisle. The salutatory was given to David McConaughy of the other society, afterwards a college president. It had been more comfortable for me to have gone home after the senior examination, as students were allowed to do. I had a hard task before me. The exercises in our literary societies consisted mainly of select orations and the discussion of questions. I was entirely unused to committing my thoughts to paper." And yet this boy student was destined to write, for twenty-eight years, the highest legal decisions in the land. "The faculty chose the subject and gave to each speaker an outline of the address. The exercises of commencement day were held in the Presbyterian church, the faculty, the trustees and the graduating class occupying a large platform about the pulpit. There was a large and intelligent audience present. With great anxiety I awaited my turn, and then spoke without any need of the prompter, but with too much trepidation for pathos in the farewells."

Dr. Davidson's Administration—1804–1809.

On the death of Dr. Nisbet, the vice-principal, Dr. Robert Davidson was placed in the chair of the principal. He was a judicious man and an accomplished scholar. The financial condition of the college is indicated by the fact that Dr. Nisbet's salary had been reduced from $1,200 to $800, and at the time of his death the arrearage amounted to four or five years' salary. This condition was due no doubt to the burden of both building and rebuilding the college within two or three years. The number of students was encouraging and increased during this administration; but the infirmaties of years were upon Dr. Davidson, and he relinquished the college entirely for his pastorate in 1809. He died in 1812, after twenty-eight

years of service in the First church and twenty-five years in the college. On his tombstone in the old burying ground in Carlisle is engraved, "A Blessed Peacemaker."

In the faculty were Professor McCormick, John Boreland, professor of Greek and Latin, 1804–5; John Hayes of the class of 1805, tutor, 1805–7, professor of Greek and Latin, 1807–9.

Among the forty-one graduates during this principalship were Professor John Hayes, the Rev. James Linn, D. D., of Bellefonte; the Rev. David Elliott, D. D., of the Western Theological Seminary; Dr. Alfred Foster, of Carlisle; the Rev. I. N. C. Grier, D. D., of Brandywine Manor, Pa.; Judge John Reed, of Carlisle, and the Hon. James Buchanan, fifteenth President of the United States.

Dr. Atwater's Administration—1809–1815.

On the 27th of September, 1809, the Rev. Jeremiah Atwater, D. D., formerly president of Middlebury College, Vt., was inaugurated principal. He was a graduate of Yale College and a tutor there. When but twenty-six years of age he was chosen president at Middlebury and nine years afterwards was chosen here. He lived in retirement after leaving this college and died July 28, 1858. The necessary expense of a year in college at this time, say the trustees, is one hundred and forty dollars. The number of students was large. Sixty young men were identified with the class of 1812, of whom twenty-six graduated. Among these were General Samuel Alexander and James Hamilton, of Carlisle; Professor Richard Henry Lee, of Washington College, Pa., a grandson of Richard Henry Lee, of Virginia; Hon. Robert Cooper Grier, a justice of the Supreme Court of the United States. The students formed a military company and offered themselves to the government for the war of 1812, but were never ordered away from the Carlisle barracks. In 1811 Judge Thomas Cooper was chosen professor of chemistry and natural philosophy. He was born in London and educated at Oxford. A girondist in France, a bleacher and calico printer in Manchester: in America a friend of Dr. Priestly, a lawyer, a doctor and a judge, a pro-

fessor of chemistry and political economy, a translator of the Institutes of Justinian and author of a whole emporium of arts and sciences. In philosophy he was a materialist and in religion a free-thinker, and yet, with all this variety and versatility, the clergymen of the board of trustees were not happy.

The Hon. Andrew Carothers, who was connected with the board from 1814 till 1833, and for four years its president, says that at the time of Mr. Cooper's nomination there began to be opposition in the board to the influence of the clergy. They firmly protested against his election. His friends, however, prevailed, and the result was that the confidence of the religious portion of the community was shaken. The clergymen retired from the board, and as to any active co-operation withdrew their interest and patronage. Evidently the time had come when the majority of the trustees thought that the reputation and work of Judge Cooper, who had been on the bench in Northumberland county, was worth more to the college than the influence of the ministers of religion, and their voice was disregarded. The number of students was large, but, says Mr. Carothers, "discord and confusion prevailed in the administration of the government and discipline of the institution. The morals of the youth became corrupt, and everything gave evident signs of a rapid tendency to ruin, as the Hon. John B. Gibson, writing as the chairman of the committee of correspondence to Dr. Mason, relative to the organization of a faculty, very forcibly and accurately described it. 'It is a disastrous period in the annals of the institution, which can afford little to instruct and nothing to amuse, unless it be the melancholy spectacle of an institution hastening to destruction, under the accumulated evils of mal-organization, mal-administration, a total relaxation of discipline and the prostration of all authority.'"

The education of a ministry was a leading aim in the founding of all our early colleges. The change that has taken place at Dickinson is sufficiently indicated by the fact that while the class of eleven men in 1788 gave seven ministers to the church, the two hundred and sixteen enrolled as members of the classes from 1811 to 1815 gave but ten ministers.

Dr. Atwater resigned in 1815 and Professor Cooper about the same time. The other members of the faculty during this administration were the veteran, James McCormick, who in 1811 yielded the study of natural philosophy to Professor Cooper and continued in the chair of mathematics till 1814.

He was succeeded by Professor Eugene Nulty. The chair of Latin and Greek was filled by the Rev. Henry R. Wilson, D. D., from 1809–13, afterwards by Professor Joseph Shaw, 1813–15. Professor Claudius Berard taught modern languages in 1814–15; Dr. Frederick Aigster was lecturer on chemistry, 1810–11; John McClure, of the class of 1802, and Samuel B. How, afterwards principal, were tutors in 1810–11; Robert C. Grier, of the class of 1812, in 1812–13, and James G. McNeily, of the class of 1813, in 1813–15. Of the ninety-one graduates of this administration, in addition to those already mentioned, were Dr. William C. Chambers, of Carlisle, the father of the Rev. Dr. Talbot W. Chambers, of New York; John D. Mahan, of Carlisle; the Rev. John Knox, D. D., of New York; the Rev. Jeremiah Chamberlain, D. D., president of Oakland College, Miss.; the Hon. Harmar Denny, of Pittsburgh; Judge Calvin Blythe, of Dauphin county, Pa.; the Rev. James S. Woods, who, from 1823 to 1862, was pastor of the Presbyterian church of Lewistown, Pa.; Hon. Peter Ihrie, of Easton, and Hon. James S. Green, professor of law in Princeton College.

Dr. John McKnight's Administration—1815–1816.

The Rev. John McKnight, D. D., moderator of the General Assembly of 1795, was born near Carlisle, October 1, 1754, educated at Princeton, and was now in his sixty-first year. His active ministry had been mainly spent as a pastor in New York city. When elected principal he was in broken health and living on his farm at Rocky Spring, Franklin county.

No doubt the trustees hoped that his wisdom and the power of his name would save the college. Contrary to his own inclinations, he yielded to the importunities of his friends and accepted the principalship in 1815. But he soon found that the fiscal concerns of the institution were so embarrassed as to

render its success or even permanency doubtful, and after a little more than a year he resigned and returned to his farm. The work demanded a young, vigorous and hopeful man, ready for self-denial and capable of hard work. The physical strength of Dr. McKnight was not sufficient for such heavy burdens. Professors Nulty and Berard seem to have been the only co-workers in the faculty in 1816. According to the Alumni Record, lately published by the college, there were eighty-one students connected with the classes to graduate in 1816, '17, '18 and '19. The fact that but six out of thirty-seven of those on the senior class roll of 1816 graduated indicates the great depletion of numbers. Among the graduates of this year was the Hon. Ross Wilkins, of Carlisle, who from 1836 to 1869 was circuit judge of the United States court for Michigan. In the roll of the class that would have graduated in 1818 was the name of the Rev. John Winebrenner, founder of the church known as the Bethel or Church of God. In the roll of 1819 occurs the name of the Hon. Frederick Watts, who, after a useful and honorable public life, is yet one of Carlisle's most highly honored citizens.

Losses and Closing.

In the death of some of its earliest and most faithful and useful friends the college had lately suffered severe losses. The Hon. John Dickinson and Colonel John Montgomery died in 1808; Dr. Benjamin Rush, John King, D. D., and John Creigh died in 1813.

By the death of Robert Davidson, D. D., in 1812, and the retirement of Professor James McCormick, in 1814, there was the loss of two self-denying workers who had given their lives to its interests. The troubles in the administration and the financial difficulties led to the closing of the doors of the college on the resignation of Dr. McKnight, in 1816. They remained closed till 1821. After the death of John Dickinson, in 1808, Dr. John King, of Mercersburg, was chosen president of the board of trustees, but by reason of infirmity served but one year. Dr. James Armstrong, of Carlisle, was chosen and served till 1824. Isaac B. Parker was secretary from 1814–21.

The Re-Opening of Dickinson College in 1821.

By an act of the Legislature passed February 20, 1821, in which the State acceded to an arrangement of the board of trustees of the college, the sum of $6,000 in hand and $2,000 annually for five years was given in lieu of eight thousand acres of land and certain securities on the sale of two thousand additional acres conveyed to the State by the board. By this means the college was resuscitated, a faculty consisting of a principal and three professors was organized and a preparatory school established. In organizing this faculty the board reasoned that by employing men of acknowledged talents, reputation and erudition, and by securing their services exclusively for the college, its interests would be most effectively advanced.

This required liberal salaries and it was agreed that such should be given. The principal's salary was fixed at $2,000, one of the professors at $1,250, the other two at $1,000 each, or in such proportions as may be agreed upon. The first two efforts to secure a principal were unsuccessful. The Alumni Record says that the Rev. John Lind, of the class of 1802, pastor of the Associate Reformed Presbyterian church of Hagerstown, Md., once declined the principalship The third choice fell on the eminent Rev. John M. Mason, D. D., of New York, who accepted, and was authorized to secure suitable persons to fill the vacant professorships.

Dr. John M. Mason's Administration—1821–24.

Professor Henry Vethake was first secured for the chair of mathematics and natural philosophy. Professor Vethake was born in Essequibo, Guiana, South America; came to the United States when four years old and was educated at Columbia College, New York. He studied law and taught mathematics in Columbia and Rutgers Colleges. From 1817 to 1821 he was a professor in Princeton. He refused to accept the chair offered him for a salary less than $1,500. The board, ascertaining that his filial piety was the reason of his hesitancy, through the earnest solicitations of Dr. Mason, fixed the salary at $1,500, inclusive of house rent, the first quarter to be paid in advance, and appropriated one hundred dollars for the transportation of his family.

The Rev. Mr. Stark was, on Dr. Mason's nomination, chosen professor of languages at a salary of $1,000.

He accepted, but resigned before entering on his duties. The Rev. John Burns, a native of Scotland, was chosen to fill the place, but tendered his resignation after a few months' service.

The Rev. Alexander McClelland was, on Dr. Mason's nomination, chosen professor of belles-lettres, at a salary of $1,200. He was a native of Schenectady, New York, a graduate of Union college, and at that time was pastor of a Presbyterian church in New York. The Rev. Dr. A. R. VanNest, in his life of the Rev. Geo. W. Bethune, D. D., of the class of 1823, says, "the faculty was small, but could scarcely have been more perfect. Dr. Mason, a ripe scholar, and the most eloquent pulpit orator of his country and perhaps of his age; Professor Henry Vethake, a thorough mathematician; Dr. Alexander McClelland, who, as an educator of youth, was without a parallel, this institution, so admirably furnished, presented great attractions to the youth."

A number of students of Columbia college came with Dr. Mason from New York. The college was opened about the 1st of December, 1821. At the beginning of the second year there were eighty-six students in the college classes and twenty-eight in the preparatory school. The professor of languages had been required to reside in the college building, possibly this had something to do with the resignations. Professor Vethake had, from the beginning, declined residing there, and had taken private lodgings. Professor McClelland accepted the place, boarding and lodging with the students. The senior class was under the care of the principal in the Latin and Greek classics.

Thus the inconveniences of a loss of a professor were met, and the faculty was asked to nominate a man for the vacancy. On the recommendation of the Rev. Dr. George Duffield, of Carlisle, and Professor Joseph P. Engles, of Philadelphia, they nominated the Rev. Joseph Spencer, an Episcopal minister, principal of Washington Academy, Somerset county, Md. He was chosen professor of languages, with a salary of $1,000, and

a home in the college buildings. He was also allowed to engage with the Episcopal congregation of Carlisle in the duties of the ministry, so far as such engagements would not interfere with his duties as professor. He accepted the chair August 12, 1822. Thus the faculty was originally organized.

A Revival of Religion.

In November, 1823, occurred the death of James Hall Mason son of the principal, who had graduated in 1822, and was a tutor in the college. As the student pall-bearers carried his body from the house, his venerable father said, "Young men tread lightly, ye bear a temple of the Holy Ghost," then, overcome by his feelings, he dropped his head on his friend's shoulder, and said, "Dear McCartee, say something which God may bless, to his young friends." The Rev. Dr. McCartee, of New York, was temporarily supplying the pulpit of Dr. Duffield. The scene at the graveyard was deeply impressive; there was the grand old patriarch, bowed to the ground under the weight of sorrow, with the youth of the college who felt that a brother had been stricken. Dr. McCartee, who had a warm heart and whom sudden emotion would often raise to the highest eloquence, spoke, as by inspiration, a lesson suited to the occasion. This address was wonderfully blessed of God; a revival, powerful and precious in its fruits, began in the college and in the town. About one hundred persons professed their faith in Christ, during the early part of the next year, in Dr. Duffield's church. A large number of them were students, among whom were the Rev. Drs. William P. Cochran, John M. Dickey, Erskine Mason and George W. Bethune. The students whose parents belonged to the Episcopal, German Reformed or Lutheran churches, united themselves with those communions. This revival gave acceptable, useful and highly-honored ministers to five religious denominations.

Politics.

The fact that the college received aid from the State, seems to have given authority to the public to consider the institution as in some degree its own, upon which it might exercise

the common propensity to find fault. Out of this, says Judge Watts, arose the animadversions upon the discipline of the college. At a public exhibition of the Union Philosophical Society, two students recited pieces which they had selected, the one, an oration on the character of Bonaparte, the other, the oration of Gen. Harper on the death of the murdered Lingan. This gave great offence to the editor of the Carlisle *Gazette*, or one of his correspondents, and his columns became the avenues of attack upon the college, and even the political character of Dr. Mason was assailed.

Prejudices were strengthened, which were calculated to affect the minds of the members of the Legislature, on whose bounty it was felt that the college depended. The board resolved "that no student shall recite any speech embracing political or national subjects which might have a tendency, in any degree, to excite party feelings, and that the faculty be charged with enforcing this injunction." This resolution is said to have produced a salutary effect. It reveals to us serious difficulties in the way of progress, political prejudice and undue sensitiveness to criticism.

The End of Dr. Mason's Work.

In 1824 Dr. Mason's health failed; he had received a stroke of paralysis which obliged him to go on crutches for the rest of his life. His mind, too, was impaired. He resigned the principalship and returned to New York. The only public service he was ever afterwards able to render was the baptism of a child of his pastor, the Rev. William D. Snodgrass, D. D. He died on the 26th of December, 1829, in the sixtieth year of his age.

The loss of Dr. Mason was a very serious one to the college, which now had large classes. The apprehension arose that at the end of five years, when the State's instalments on the sale of the college lands would cease, the institution would not be able to support itself. Parents were deterred from sending their sons through the fear that they would have to send them elsewhere before the end of their course.

The students became uneasy through such anticipations,

and as a consequence the numbers greatly diminished. There were but forty or fifty at the beginning of the next administration.

Graduates.

Though not without its vexations this administration was a successful one. Forty-five young men were graduated. The two members of the class of 1822 had been educated to the senior year in Columbia College. In the class of 1823 were J. Holmes Agnew, D. D., professor in Washington College, Michigan University, and editor of the *Knickerbocker*, N. Y.; George W. Bethune, D. D., of Brooklyn; Judge William L. Helfenstein, of Dayton, Ohio; James Holmes, D. D., of Tenn.; Erskine Mason, D. D., of New York; Daniel McKinley, D. D., of Carlisle; John C. Morris, D. D., of Pennsylvania College; John C. Young, D. D., a moderator of the General Assembly and president of Centre College, Kentucky, and Andrew J. Miller, United States district judge for Wisconsin. In the class of 1824 were the Rev. William Annan, editor, of Pittsburgh; Dr. Robert Bridges, of Baltimore, medical professor and editor; William P. Cochran, D. D., of Missouri; John M. Dickey, D. D., originator of Lincoln University; Dr. John R. Dunbar, medical professor and editor; Charles McClure and Andrew Parker, members of Congress from Pennsylvania; Samuel A. McCoskry, D. D., bishop of Michigan, and Henry M. Watts, of Philadelphia, United States Minister to Austria. After the resignation of Dr. Mason, Professor Alexander McClelland was chosen principal, but declined..

Dr. William Neill's Administration—1824–1829.

Dr. Neill was born in western Pennsylvania, graduated at Princeton in 1803, and until 1805 was a tutor there; was pastor of Presbyterian churches in Cooperstown and Albany, N. Y. From 1816–24 was pastor of the Sixth church of Philadelphia. In 1815 he was moderator of the General Assembly. On the 9th of November, 1824, he was inaugurated as principal of Dickinson College. He was conscientious and faithful and won the respect of his students. The faculty during his

term of office was enlarged. In addition to Professors Vethake, McClelland and Spencer, there were added John W. Vethake, M. D., as lecturer on chemistry, 1826–7; John Knox Finley, M. D., as lecturer in 1827–8, and as professor of chemistry and natural philosophy, 1828–9. Joseph Mahon, of the class of 1827, was principal of the grammar school, 1826–8.

In 1825 the germ from which sprang Mercersburg Seminary was attached to the college. The Rev. Lewis Mayer had a theological class of five students. By virtue of an arrangement made between the board of trustees of the college and the German Reformed Synod, at the instance of the board Mr. Mayer was made professor of history and German literature, and his students allowed given privileges in the college. Professor Mayer remained till 1829. This school was removed, to York and had a collegiate department added to it. In 1835 it was removed to Mercersburg, and the next year Marshall College was chartered. This seminary afterwards enjoyed the distinguished services of the Rev. Drs. Frederick A. Rauch, John W. Nevin and Philip Schaff.

The Last Appropriation.

In 1826 the Legislature made an appropriation to the college, granting $3,000 annually for seven years. With its conditions it was a costly grant, but it restored confidence for the time and the number of students increased. The causes operating to embarrass the institution were only beginning to develop. The law of 1826, granting an annuity for seven years provided, as the conditions of its going into effect, an annual report to the Legislature, and that the board of trustees should accede to certain proposed changes in the charter. The original law of the college, without limiting the number, provided that fourteen of the forty trustees should be clergymen, as friends and promoters of the work of education. Whether it was from the excitement at that time, or from the growing distrust of the clergy which had crept into the legislative halls, or from any other cause, this feature of the charter was essentially changed by the law of 1826. This law made it a condition of the grant that the number of clerical members of the

board should never exceed one-third of the whole, thus diminishing the number and rendering it practicable to exclude the clergy entirely. The board acceded to the provision, and a committee was appointed to ask the resignations of several clergymen of the board, which, in due time, were offered.

The effect of this new feature in the charter, together with a clause which seemed designed to guard against some supposed sectarian influences, can easily be estimated.

It could not fail to embolden those who favored the exclusion of whatever savored of religion from the college, and to counteract in the minds of the youth the influence of well-meant attempts of the faculty to embue them with the fear of God, which is the most effective means of securing good discipline. The Legislature doubtless designed to promote the interests of the college, but this provision in the charter, says Mr. Carothers, "tended to sanction and strengthen the growing prejudice against that class of our literary men who, in the judgment of the enlightened framers of the original charter of the college, were found, by experience, to be the zealous promoters of the education of youth and cheerfully to give up their time and attention to its objects.

An Election of Trustees.

The Hon. John B. Gibson was president and the Hon. Frederick Watts secretary of the board from 1824–8. From nine to fifteen of the resident members usually attended the meetings. Of these seven were Episcopalians and the rest Presbyterians, German Reformed and Lutherans. On the 25th of September, 1827, a meeting was held to fill eight vacancies in the board. The persons nominated were John Nevin, Frederick Watts, Dr. Samuel Agnew, John McClure, Dr. John Creigh, George Chambers, Judge Thomas Burnside, Jacob Cassat, William Ramsey, Charles B. Penrose, William Coleman, Edward Coleman, Samuel Hemphill, Governor J. A. Shultze, Samuel Alexander and Rev. David Elliott. There were eighteen members of the board present, eight of them Presbyterians, two of whom did not vote the successful ticket.

The result was the election of eight Presbyterians, the Rev.

David Elliott, John Nevin, Dr. Samuel Agnew, John McClure, Dr. John Creigh, George Chambers, Charles B. Penrose and Samuel Alexander. Among those defeated were the men nominated by Andrew Carothers, Dr. W. R. DeWitt, Dr. George Duffield and Dr. Robert Cathcart. The cry of "sectarianism" was at once raised, and it was freely proclaimed that the board had violated its pledge to the State. At the November meeting, four members peremptorily offered their resignations; three of these were Episcopalians, and one, Alexander Mahon, then President of the State Senate, a Presbyterian, who had not attended the meeting, and whose great disappointment was in that William Ramsey, member of Congress, who he thought could be useful to the college, was not chosen. Mr. Ramsey was a Presbyterian, but had been unfriendly to the college all through Dr. Mason's administration. There were fifteen ministers in the board; three resignations were offered, those of the Rev. Ashbel Green, D. D., of Philadelphia, and the Rev. Albert Helfenstein, of Baltimore, because of their living at a distance, were accepted in December, 1826. The first annual payment from the State was received January 7, 1827.

The cry of sectarianism and undue political influences in the college was kept up; hints and threats of legislative inquiry were circulated as rumors of the day, and the matter was made the subject of conversation among the members of the Senate at Harrisburg.

Senate Investigation.

Senator Alexander Mahon, of Carlisle, waited on Mr. Carothers, a member of the board, to say that it was in agitation, by some members of the Legislature, to institute an inquiry into the proceedings of the board, relative to the late election, that the college would be placed in jeopardy, and that he had persuaded the gentlemen of the Senate to suspend the proceedings until he could have an opportunity to speak to some of the trustees. He seemed to feel that the trustees would shun investigation, but at a meeting held December 11, 1827, the following preamble and resolutions were adopted: "Whereas, it has been represented to a member of this board, that reports

tending to create a suspicion or belief that the board, or some of its members, have acted unfaithfully in the discharge of some of their duties, have in some way been communicated to some members of the Legislature of this State, and that a disposition has been manifested by some one or more of the members of the Legislature to institute an inquiry on the subject;

"And whereas, such suspicions are calculated to impair the confidence of the Legislature and of the public in the institution over which the board presides, and thereby impair its usefulness, and it is believed the best way of preventing such consequences will be to invite an inquiry into the grounds of complaint;

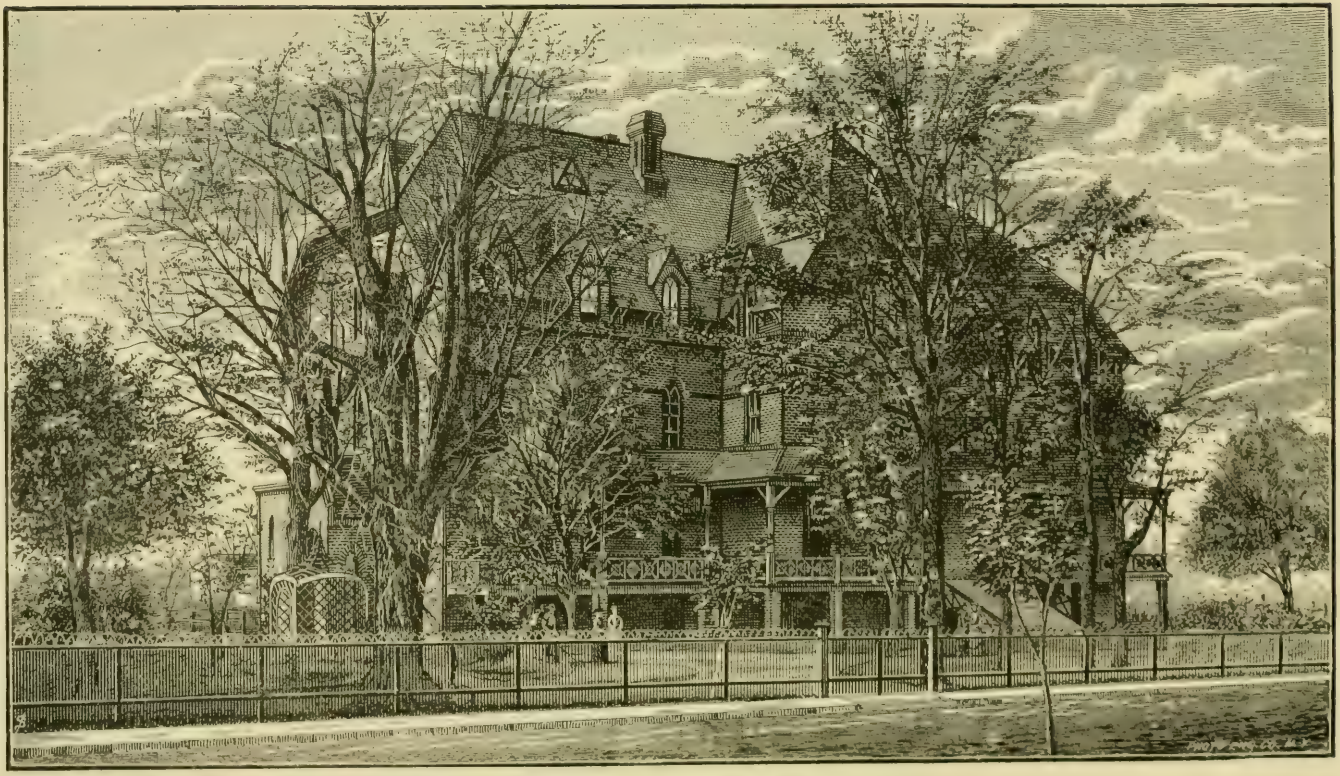
"Therefore, resolved, that the member of the Senate from this district, and the two members of the House of Representatives from this county, be respectfully requested, and they are hereby requested on the part of the board, to invite an inquiry into the grounds and truth of the aforesaid reports, if any motion should be made on the subject, by any member of the Legislature, and to express the willingness and desire of the members of the board to meet such investigation in any way or form in which the Legislature may be pleased to direct.

"Resolved, that the secretary of the board transmit a copy of the foregoing to each of the gentlemen named."

This was accordingly done, and on the 15th the Senate adopted the following:

"Whereas, reports have gone abroad injurious to the reputation and character of the trustees and faculty of Dickinson College; and whereas, it has been intimated to the Senate, that an inquiry would be of advantage to the institution and comport with the wishes of the said trustees and faculty:

"Therefore, resolved, that a committee be appointed to inquire into the proceedings which have lately taken place in Dickinson College, in the borough of Carlisle, whose duty it shall be to report to the Senate whether they have complied with the provisions of the General Assembly of this Commonwealth, granting donations to said institution, and that said committee have power to send for persons and papers."



METZGER INSTITUTE,

Sarasie, Pa.

This Senate committee consisted of the Hons. Alexander Ogle, Jesse R. Burden, John Hare Powell, William H. Rowland, Daniel Sturgeon. The board of trustees appointed a committee, consisting of the Hons. John Reed, Andrew Carothers and Jacob Hendel, to attend the investigation and afford the Senate committee every facility in the prosecution of their inquiry.

Professor Alexander McClelland was appointed on behalf of the faculty. When the committee met Alexander Mahon appeared as counsel, but on the introduction of counsel being refused, he came in the character of complainant. The witnesses examined were Benjamin Stiles, E. J. Stiles, Redmond Conyngham, John Shryock, Andrew Boden, Dr. George Duffield, Judge John Reed, Judge Frederick Watts, Alexander Mahon, Dr. W. R. DeWitt, Andrew Carothers, John D. Mahon and Prof. McClelland. Senators Burden and Ogle, tired of an investigation founded on such indefinite rumors, asked to be excused. They were excused, and Senators Henry King and Jacob M. Wise were appointed in their places.

Report.

In March, 1828, the committee reported, acquitting the board of all the allegations made in the complaint. After giving the substance of the testimony they declare, "the college has at no time been in a more prosperous condition, or had fairer prospects of being permanently useful than at present. Against the faculty no charge has been made; all parties have united in speaking of the gentlemen who composed it in the most respectful terms, and your committee is satisfied that they are entitled to the entire confidence of the public."

Judge Reed, an Episcopalian, in rendering the report of the board's committee to attend the investigation, says, "It is distinctly proved that no pre-concert existed among the Presbyterians as to the election, nor any other concert except to elect men of liberal minds and liberal feelings, who would take an interest and an active part in conducting the affairs of the college. But what puts the stamp of absurdity upon the declaration that the result of the election was produced by a combi-

nation of Presbyterians, is the simple fact that eighteen members voted at the election, of whom only seven or eight were Presbyterians or had any connection with that church, and that two at least out of that number did not vote the ticket that succeeded. Unless, therefore, six members could combine together to outvote twelve, the supposition must be untrue. The voters consisted of five different denominations; the result of this election constituted the bone and sinew of the evidence against the trustees. To trace the futility of the accusation farther would be disrespectful to the committee." Thus ended the Senate investigation, but the agitation continued.

Troubles in Discipline.

The rules of the institution required the students from a distance to live in the college building. About a year after the re-organization, in 1821, the number of students had so increased that they could not be accommodated there; some, too, on account of the supposed unhealthiness of the basement rooms, abandoned them and made application, which could not be refused, to board in town. At first the trustees, at the suggestion of the faculty, restricted the privilege to such as would board with relatives who were householders, or in with a professor. This latter provision excited jealousies, which were complained of from abroad. The students boarding in town were supposed, by those in the building, to have greater privileges than they; a spirit of discontent prevailed. The steward's table and prices were found fault with, and his patronage fell off.

He complained that the privilege granted by the trustees violated the spirit, if not the letter, of their contract with him. Owing to these troubles the faculty, in 1825, was authorized to exercise its discretion in granting students permission as to boarding whether in town or in the college building, and if in town, where and with whom. A steward was procured who took the building at his own risk, and provided a table for such as saw fit to board with him. This disbanding was both the cause and the effect of serious trouble in discipline. The cause, in that the rule of the board required the students to

reside in the building under the care of the resident professor. Modifying this rule was concession to a restless spirit, it affected the revenues, the required visitation of the students by the faculty was more difficult, and the preventive discipline of the college was subjected to serious embarrassment. It was an effect, in that, in the necessary discipline of the college building, the resident professor was frequently brought into collision with troublesome students, reports to the faculty were charged upon him; no other professor would live in the building to share his work, and he felt that he was not sufficiently supported by the faculty.

Some students broke into his room and destroyed his property. They threatened the steward and alarmed his family with anonymous threats. The professor became apprehensive of personal danger, and determined to leave the building. These troubles continued until 1828, when, in consequence of not being able to procure a steward, the trustees, at the recommendation of the faculty, determined to allow the students, generally, to board in town, and have none but a janitor in the building. This janitor was objectionable, and was driven out in the night. The loss of the stewardship lessened the revenues by an annual sum ranging from $600 to $1,000, at a time when the college needed money.

The Trustees and Faculty.

The drift of affairs during these years is indicated by the action taken at different periods by the board of trustees. On the 26th of March, 1827, they instituted an inquiry as to the visitation of the students by the faculty, as to how often they were visited, and what means were adopted to keep them off the streets at the late hours of the night.

On August 11, 1827, a committee was appointed to confer with the faculty on the subject of violation of discipline, and the committee was required to call on the chief burgess and request his official aid in detecting students who came to town during the night. In the same month the faculty expelled one student and suspended two others for riotous conduct. The board called for the facts and papers, confirmed the expul-

sion, but on their confession of repentance sent the two suspended ones back to their classes. This action, which the principal called "the mingling in practice two distinctly constituted authorities of the college," led to a collision with the faculty. September 29, 1828, the faculty was required to prevent the students from attending dancing schools and theatres during the session of college.

On February 16, 1829, a committee was appointed to examine the minutes of the faculty, and consult with them as to the system of discipline of the past two years, inquiring as to what number of students had been punished, and the grade of that punishment; also what had caused the late disposition of the students, and the public to animadvert on the systems of discipline. This committee submitted to the faculty a series of questions as to the methods of instruction, and the duties rendered by each member.

On August 1, 1829, it was resolved, "that whereas the expenses of the college required retrenchment, a committee be appointed to report on the general state of the college, and inquire into the expediency of reducing the salaries of the members of the faculty."

A Rebellion.

In January, 1829, there was a rebellion in the college which, though soon quelled, was far-reaching in its results. Dr. Neill says, "we never recovered from the effects of this insurrection, one of the remote influences of which was that the whole faculty left the college." It is worthy of remark here, that a member of the class of 1829, was, in 1860, chairman of the committee to draft South Carolina's ordinance of secession, which inaugurated the rebellion of the States. As he taught in Carlisle and united with the Presbyterian church, in 1831, we conclude that he was not a rebellious spirit. The facts were these: a member of the senior class, though not a matriculated student, read, as an essay in Prof. McClelland's room, a review of the nursery ballad "Cock Robin," which, in the professor's judgment, "abounded more in threadbare conceits than genuine attic humor." Without intending to make any

charge of plagiarism, in the proper sense of that term, and with a view only of censuring the piece as too common-place for a composition so peculiar in its kind, that if it please at all, it must by strong raciness and originality, the professor observed that a number of things in the essay were already familiar to him, and that he had a fresh and distinct recollection of many points of wit being used in other essays of the same kind. When he was about to specify them the student interrupted him, saying, "if you mean to charge me with plagiarism you say what is not true." The keen professor continued his criticisms, and the student his insolence, until the class was thrown into confusion. The case was laid before the faculty, and the student suspended. The rebellion of the students was manifested at the evening prayers, in confusion, which the principal could not control. Apparently a strong combination had been formed, and the innocent could not be known from the guilty. After the third day of this confusion the whole college was dismissed and directed to be in their places to await the order of the faculty. At an appointed hour they were assembled in the chapel, and a disapproval was submitted, which each student was required to sign or leave the college. This disapproval was signed, in the presence of the faculty, by all except seven students. These seven were suspended and peace was restored.

The father of the young man with whom the trouble arose appealed to the trustees, who, after hearing the whole case, decided that it did not call for interference on their part. As the occurrence had called forth a great deal of comment, Prof. McClelland, in February, made a full statement of the facts to the trustees, which they ordered to be put into their minutes, together with a resolution expressing their high sense of his distinguished usefulness, and their satisfaction with the perfect propriety of his conduct in the recent transaction. As the father of the young man had talked with the principal of the college about the trouble in the recitation room, the principal regarded the phrase "whoever be the author," in Prof. McClelland's statement, as personal to him, and asked for an opportunity to vindicate himself before the board. A meeting

was held with all the faculty present; the phrase was pronounced as not personal, and the highest confidence in the principal expressed. But the statements in this meeting revealed a serious lack of harmony in the faculty.

Resignations.

At the June meeting of the board, the resignation of Judge Gibson, as trustee, was received, and Andrew Carothers was chosen president in his place. At the same meeting Prof. McClelland gave notice of his resignation to take effect in September. He had been called to the co-pastorate with Dr. Wilson of the First Presbyterian church, Philadelphia, but declined. At the solicitation of the trustees his resignation was withdrawn July 30. On the 1st of August, Dr. Neill offered his resignation.

On the 13th of August, the report of the committee, appointed February 16, to inquire into the affairs of the faculty was received, after which the resignation of Dr. Neill was accepted. A meeting was called for September 8, to elect a principal. At that meeting a reduction of salaries was agreed upon, and, on the recommendation of the committee appointed for that purpose, Prof. McClelland was chosen principal. The board met the next day to receive his answer, at which time the resignation of Prof. Vethake was laid before them. The committee reported that Prof. McClelland would not accept the office of principal, as he was pledged to Rutgers College, N. J., and the resignations of both Profs. Vethake and McClelland were accepted. At the end of the college year, in September, 1829, but two members of the faculty remained, Profs. Finley and Spencer. Forty-nine young men were connected with the class of 1829, of whom thirty-one graduated.

It being rumored that Prof. Spencer was about to leave the college, he assured the trustees that in order to secure a successor in his church, he would remain until the close of the next session. Dr. Finley resigned in December. Prof. Spencer was made principal *pro tem.*, and a man was secured to temporarily fill the chair of mathematics.

Students.

During the years of Dr. Neill's administration the numbers in the classes ranged thus: Class of 1825, thirty-five students, twenty graduates; 1826, fourteen, with nine graduates; 1827, thirty-two, twenty-one graduates; 1828, forty-one, with twenty-two graduates; 1829, forty-nine students, thirty-one graduates; an aggregate of one hundred and five graduates in five years. Twenty-eight of these became ministers of the gospel, among whom were the Rev. Drs. George A. Lyon of Erie, William B. McIlvaine of Pittsburgh, Thomas Creigh of Mercersburg, Robert Davidson of Kentucky, and John M. Krebs of New York. Presidents William H. Campbell, D. D., of Rutgers College, Henry L. Baugher, D. D., of Pennsylvania College, and Prof. William M. Nevin, L.L. D., of Franklin and Marshall. Judges James H. Graham of Carlisle, Wm. B. McClure of Pittsburgh, James Burnside of Bellefonte, Daniel M. Smyser of Gettysburg, P. H. Engle of St. Louis, Madison Brown and John H. Price of Maryland, John A. Inglis, chancellor of South Carolina, and chairman of the committee to draft the ordinance of secession of that State in 1860. Dr. James C. Palmer, Surgeon General of the United States Navy, Robert M. McClelland, Governor of Michigan, and Secretary of the Interior. Members of Congress William H. Kurtz of York, James X. McLanahan of Chambersburg, and Thomas Williams of Pittsburgh. Philip F. Thomas, Governor of Maryland, and Secretary of the United States Treasury, belonged to class of 1830. Prof. S. S. Haldeman of the University of Pennsylvania, and Hendrick B. Wright, member of Congress from Wilkes-Barre, were in the class of 1831. These with others, alike efficient in their less conspicious avocations, made up the noisy crowd of students of this administration.

Dr. Samuel B. How's Administration, 1830–31.

During the winter session of 1829–30, an entirely new faculty was organized with Dr. Samuel B. How as principal, Profs. Charles D. Cleveland in the chair of languages, Alexander W. McFarlane in mathematics, Henry D. Rogers in chemistry and

natural philosophy. Dr. How was educated at the University of Pennsylvania and at Princeton Seminary: was a tutor in Dickinson, 1810–11; a pastor in Trenton and New Brunswick, N. J., Savannah, Ga., and New York city. After leaving the college he was, for thirty years, pastor of the First Reformed Dutch church of New Brunswick, N. J. C. D. Cleveland graduated at Dartmouth College, in 1827; in 1861, was United States Consul at Cardiff, Wales; died in Philadelphia, in 1868. A. W. McFarlane was a native of Scotland; educated at Union College and Princeton Seminary; when called to the professorship was a pastor in Deerfield, N. J. H. D. Rogers was born in Philadelphia, in 1809; after leaving the college was State Geologist of Pennsylvania and New Jersey. All these were young men. At the time when Dr. How accepted the principalship, but a small number of students remained. He was inaugurated March 30, 1830. At this time the trustees say, "a faculty not inferior to the last one, in point of talents and attainments, has been organized; public confidence is again returning; a new and much more salutory and efficient system of instruction and discipline has been devised and adopted. The annual expenditures have been reduced nearly one-half; two professors are resident in the college building. The students will be insulated from the place, and the college recommences its operations with fairer prospects of success than it has ever had."

In May of this year the trustees issued a "Narrative of the proceedings of the board of trustees of Dickinson College, from 1821 to 1830, setting forth the true history of many events which have been made the theme of public animadversion. Prepared by a committee appointed by the board, and read at their sessions May 14, 17, 18 and 19, and published by order of the same," signed Andrew Carothers, president. Printed by George Fleming, Carlisle, 1830. From this document I have culled the facts which I have given. During this summer the alumni association issued an address full of encouragement. At the commencement in September the procession moved to the church escorted by a troop of horse and several companies of volunteers. A class of six students graduated; an alumni

oration was delivered by William Price, Esq., of Hagerstown, and the question, would it be expedient for the United States to establish a National University? was discussed by Benjamin Patton, Esq. and the Hon. John Reed.

The opening of the college year, in November 1830, was not assuring. Five students were in the senior class, beyond them we see little groups of from five to ten in a class among whom are such promising youths as Dr. J. W. Kerr of York, Drs. E. H. and Alfred Nevin of Philadelphia, and Dr. Talbot W. Chambers of New York. A class of five students graduated in 1831; during that year Dr. How and Prof. Rogers resigned. Temporary adjustments were made until on the 26th of March, 1832, the doors were closed.

Transfer.

On the 12th of March, 1833, the trustees were summoned to consider a proposal to transfer the college to the Baltimore Conference of the Methodist Episcopal Church. A committee with plenary powers, after a week's deliberation, reached an affirmative decision. The transfer was accomplished by the gradual resignation of the trustees then in office, and the election in their stead of those appointed by the conference.

Causes Leading to the Transfer.

The first was lack of money. The college was projected on an expensive scale for that day. A less sanguine man than Dr. Rush would have been satisfied with a good academy. Far from any center of wealth, it must rely on the yeomanry. After the death of its early friends it lost its hold on the cities. In their straits, its friends appealed to the State just as other academies and colleges did. The early appropriations from the State were for buildings and philosophical apparatus; the later ones for running expenses. At the re-organization, in 1821, the scale of expenses was greatly increased, and the ten thousand acres of land given by the State was bartered for money to meet current expenses. In 1826, this is all gone, and, in order to go on, an appropriation was appealed for, and made on con-

dition of a proposed change of the charter, and an annual report of the affairs of the college to the Legislature. This brought them into the meshes of the politicians, who sent a Senate investigating committee to find out just what kind of religion they had in the college. In 1830 the expenses were reduced, but the appropriations will cease in 1833, and it is too late.

Second. Another cause was too great catholicity.

The original petitioners to the Presbytery of Donegal, asked that the school be taken under the care of Presbytery. Dr. Rush and John Dickinson, who entered into the enlarged plan, intended it to be a Presbyterian college. They desired to place it in the hands of those, at the time, best fitted to promote its interests. It was the original plan that the principal and professors should be Presbyterians, and, with three or four exceptions, all were. The trustees in 1830, say that two-thirds of the students in the whole history of the college were Presbyterians, yet the spirit of the college was so catholic that the Presbyterianism, as such, never asserted itself in the control. To the Senate committee Judge Reed and Judge Watts, Episcopalians, in reply to the charge of sectarianism, say, as trustees, that they never saw any sectarianism in the control. Another reply to this charge is that they attached the German Reformed Seminary to the college, and made a like proposal to the Lutherans. Dr. Neill says that one of the troubles of discipline in his day was that without the expressed wish of the parents, the students could not be required to attend a bible class or chapel on the Sabbath, or any church, unless of their own faith, as a consequence many attended none. The election of Judge Cooper to a professorship in 1811, developed and strengthened an influence unfriendly to Christianity. The act of the Legislature in 1826 made it possible to exclude all ministers from the board of trustees. As far as the denominational rights allotted to them by the founders were concerned the Presbyterians had the same in 1833 that they had in 1783, but these rights were waived; they did not stand together and assert them.

Third. Another cause was in the number, the personnel.

and the authority of the board of trustees. The Earl of Leven, in seeking to dissuade Dr. Nisbet from leaving Scotland, asks this question: "How do you know whether the forty members of the board of trustees, of whom you have heard, will all continue of one mind, especially as they are composed of all sects?" As a matter of policy the first board was selected from among men of different political parties and religious denominations. The result was variety at the sacrifice of unity. The original charter forbade the principal a place in the board. Dr. Nisbet fretted under their management. Dr. Crooks says that Dr. Atwater resigned in 1815 because of difficulties with the trustees concerning discipline. In Dr. Mason's day the board decided that all serious cases of discipline should be referred to them. The trouble arising out of this rule was aggravated in Dr. Neill's day. Judge Reed testified that in 1825 the board had forty meetings. They were too active. The appropriations granted in 1826 would cease in 1833, the patronage was gone, but the State has no claim on the college, nor has any other religious denomination. It is a trust, but the trustees do not understand the philosophy of Milton's line,

"They also serve who only stand and wait."

They must *do* something, and they give it away. No fair mind can blame the Methodist Church for accepting the gift. They had determined to found a college and were looking for a location when Dickinson College was offered to them as a gift.

They accepted it, made it strictly denominational, and placed the principal of the college at the head of the board of trustees. It at once set out on a career of prosperity.

State Appropriations.

The amounts given by the State to the college were, as nearly as I can learn:

First, in 1786, £500 sterling, and 10,000 acres of land valued at 20 cents per acre.

Second, in 1791, £1,500 sterling, to procure a new site and buildings.

Third, in 1798, $3,000 for the same purpose.

Fourth, in 1806, $4,000 for procuring a philosophical apparatus.

Fifth, in 1821, the land given by the State in 1786, was returned and in lieu of it the college received $6,000 in hand and $2,000 annually for five years.

Sixth, in 1826, an appropriation of $3,000 annually for seven years was made. As the first of these payments was made in January, 1827, and the college was closed in March, 1832, the presumption is that the last was not received.

These sums aggregate about $50,000. It was customary for the State to make appropriations assisting colleges and academies to buildings and equipments. In this Dickinson shared with others. If the ten thousand acres of land given in 1786 had, between that time and 1821, increased in value from twenty cents to one dollar and sixty cents per acre, then it was an even exchange and they were square with the State when the appropriation of 1826 was made. This last appropriation was necessary in order to keep the college up in its projected scale of expenses, but made the public feel that it belonged to them, and led to the Senate investigation. Public and political prejudice forbade further appropriations from the State.

As far as the original control was concerned, this last one was the price of the college.

TRUSTEES OF DICKINSON COLLEGE FROM 1783 TO 1833.

Hon. John Dickinson, LL. D.,	1783—1808
Henry Hill,	1783—1798
Hon. James Wilson, LL. D.,	1783—1798
Hon. William Bingham,	1783—1804
Benjamin Rush, M. D.,	1783—1813
James Boyd	1783—1787
John McDowell,	1783—1825
Henry E. Muhlenburg, D. D.,	1782—1815
Rev. Wm. Hendel,	1783—1802
James Jacks,	1783—1802
Rev. John Black,	1783—1802
Rev. Alexander Dobbin,	1783—1809
John McKnight, D. D.,	1783—1794, 1815—1820
James Ewing,	1783—1810

Col. Robert McPherson, ... 1783—1789
Col. Henry Slagle, ... 1783—1810
Col. Thomas Hartley, ... 1783—1801
Michael Hahn, ... 1783—1792
John King, D. D., ... 1783—1813
Robert Cooper, D. D., ... 1783—1805
Rev. Jacob Lang, ... 1783—1798
Rev. Samuel Waugh, ... 1783—1807
William Linn, D. D., ... 1783—1787
Rev. John Linn, ... 1783—1821
Gen. John Armstrong, ... 1783—1794
Col. John Montgomery, ... 1783—1808
Stephen Duncan, ... 1783—1794
Hon. Thomas Smith, ... 1783—1809
Colonel Robert Magaw, ... 1783—1790
Samuel McCoskry, M. D., ... 1783—1815
Rev. Christopher E. Schultze, ... 1783—1788
Peter Spyker, ... 1783—1794
John Arndt, ... 1783—1788
William Montgomery, ... 1783—1794
Hon. William Maclay, ... 1783—1796
Barnard Dougherty, ... 1783—1792
David Espy, ... 1783—1795
Rev. James Sutton, ... 1783—1784
Alexander McClean, ... 1783—1788
William McCleery, ... 1783—1788
Rev. Nicholas Kurtz, ... 1784—1796
Rev. Joseph Montgomery, ... 1787—1794
James Latta, D. D., ... 1787—1801
Gen. William Irvine, ... 1788—1803
Robert Johnston, ... 1788—1808
Patrick Allison, D. D., ... 1788—1788
Rev. James Snodgrass, ... 1788—1733
John Creigh, ... 1788—1813
Joseph Thornberg, ... 1789—1799
Thomas Duncan, LL. D., ... 1790—1816
George Stevenson, M. D., ... 1792—1827
Col. Ephraim Blaine, ... 1792—1804
Robert Cathcart, D. D., ... 1794—1833
Rev. Nathaniel R. Snowden, ... 1794—1827
Samuel Laird, ... 1794—1807
Charles McClure, ... 1794—1811
James Hamilton, ... 1794—1819
Michael Ege, ... 1794—1815, 1824—1827
Samuel Weakley, ... 1795—1821
John Campbell, D. D., ... 1796—1820
James Armstrong, M. D. . . . . 1796—1826

Rev. Thomas McPherrin . . . . . 1798—1802
James Riddle, ... 1798—1833
Francis Gurney, ... 1798—1815
Charles Smith, LL. D., ... 1799—1824
Rev. David Denny . . . . . 1801—1833
David Watts, ... 1801—1820
Joshua Williams, D. D., ... 1802—1821
Rev. John Young, ... 1802—1803
Robert Coleman, ... 1802—1826
David McConaughy, D. D., ... 1802—1834
Hon. Hugh H. Brackenridge, ... 1803—1816
Francis Herron, D. D., ... 1803—1816
Hon. Jonathan Walker, ... 1804—1824
Rev. Nathan Grier, ... 1805—1814
Jonathan Helfenstein, ... 1807—1826
James Duncan, ... 1807—1808
James Gustine, ... 1808—1820
William Alexander, ... 1808—1814
Jacob Hendel, ... 1803—1833
Robert Davidson, D. D., ... 1809—1812
William M. Brown, ... 1809—1827
Robert Blaine, ... 1811—1826
Andrew Carothers, ... 1814—1833
Rev. John Lind, ... 1814—1825
Rev. Francis Pringle, ... 1814—1828
Nathaniel Chapman, M. D., ... 1815—1833
Edward J. Stiles, ... 1815—1827
Albert Helfenstein, ... 1815—1826
George A. Lyon, ... 1815—1833
John B. Gibson, LL. D., ... 1816—1829
Amos Ellmaker, ... 1816—1821
George Duffield, D. D., ... 1820—1833
Henry R. Wilson, D. D., ... 1820—1825
Rev. John Swartzwelder, ... 1820—1825
Isaiah Graham, ... 1820—1834
John Moody, D. D., ... 1820—1834
Isaac B. Parker, ... 1820—1833
Alexander Mahon, ... 1820—1827
Joseph Knox, ... 1820—1827
William N. Irvine, ... 1820—1833
Jacob Alter, ... 1821—1823
Hon. Andrew Boden, ... 1820—1827
William R. DeWitt, D. D., ... 1821—1834
John Reed, LL. D., ... 1821—1828
Rev. John S. Ebaugh, ... 1821—1833
William C. Chambers, M. D., ... 1821—1833
Ashbel Green, D. D., ... 1823—1826

Rev. Benjamin Keller,	1824—1833
John F. Grier, D. D.,	1824—1829
James Hamilton,	1824—1833
George Lochman, D. D.,	1825—1826
George Metzger,	1825—1833
John D. Mahon,	1825—1834
Redmund Conyngham,	1826—1827
Benjamin Stiles,	1826—1827
Richard Rush,	1826—1832
David Elliott, D. D.,	1827—1829
John Nevin,	1827—1830
Samuel Agnew, M. D.,	1827—1832
John McClure,	1827—1833
John Creigh,	1827—1833
Hon. George Chambers,	1827—1834
Charles B. Penrose,	1827—1833
Gen. Samuel Alexander,	1827—1733
Samuel S. Schmucker, D. D.,	1828—1833
Hon. Calvin Blythe,	1828—1833
Hon. Frederick Watts,	1828—1833
Gen. Gabriel Hiester,	1828—1833
James Coleman,	1828—1833
Jacob Haldeman,	1829—1833
Samuel Baird,	1829—1833
John Paxton, M. D.,	1829—1833
Alexander Fridge,	1829—1833
Rev. John V. E. Thorn,	1829—1833
Hon. Alexander Nisbet,	1830—1833
Com. Jesse D. Elliott,	1831—1833

The officers of the board were: Presidents—John Dickinson, 1783–1708; John King, 1808; James Armstrong, 1808–1824; John B. Gibson, 1824–1829; Andrew Carothers, 1829–1833.

Secretaries—William Linn, 1783–1784; Thomas Duncan, 1784–1792; Thomas Creigh, 1792–1796; James Duncan, 1796–1806; Alexander P. Lyon, 1806–1808; Andrew Carothers, 1808–1814; Isaac B. Parker, 1814–1820; James Hamilton, 1820–1824; Frederick Watts, 1824–1828; Samuel A. McCoskry, 1828–1831; William M. Biddle, 1831–1833.

Treasurers—Samuel Laird, 1784–1790; Samuel Postlethwaite, 1790–1798; John Montgomery, 1798–1808; John Miller, 1808–1821; Andrew McDowell, 1821–1833. The secretaries and treasurers were usually not members of the board during their term of service.

The Professors.

The professors of Dickinson College ranked among the men of ability and learning of their day. Some of them were authors; the Latin and Greek grammars of James Ross were much used. Thomas Cooper was the author of legal and literary works. Henry Vethake published a work on political economy. Alexander McClelland, one on the canon and interpretation of the scripture. Lewis Mayer wrote the history of the German Reformed Church. Henry D. Rogers published numerous works on geology; Charles D. Cleveland, a compendium of Greek antiquities and other literary works. After leaving Dickinson Thomas Cooper became president of Columbia College, S. C.: Joseph Shaw, a professor in Albany, N. Y.; Claudius Berard, a professor in West Point Military Academy; Henry Vethake, president of Washington College, Va., and afterwards provost of the University of Pennsylvania; Alexander McClelland, a professor in Rutgers College and Theological Seminary, N. J.; John W. Vethake, in Washington University, Baltimore; C. D. Cleveland in the University of New York; and Henry D. Rogers in the University of Glasgow. Of the Tutors—Robert Johnson and James McCormick became professors of the college, Samuel B. How its principal; Henry L. Davis became president of St. John's College, Md.. Charles Huston, a Justice of the State Supreme Court, and Robert C. Grier, a Justice of the United States Supreme Court. The longest service in the faculty was rendered by James McCormick, from 1788 to 1814. Judging by the traditions Dr. John M. Mason was the greatest preacher; Thomas Cooper was decidedly versatile; Alexander McClelland the most brilliant; Henry Vethake, the profoundest in his department; Dr. Davidson did most to give enduring success, and yet among them all Dr. Nisbet stands unequaled in profound and varied learning and in power to stimulate the mind in study.

The College and the General Assembly.

The intimate relation of the college to the General Assembly of the Presbyterian Church is seen in the fact that ten of its

moderators, three of its stated clerks and two of its permanent clerks were, as trustees, principals or students, connected with the college. As trustees—The Revs. Drs. John King, Ashbel Green, Robert Davidson and George Duffield. Principals: Rev. Drs. John McKnight, Robert Davidson and William Neill. Alumni—Francis Herron, David Elliott, John M. Krebs and John C. Young. Stated clerks—The Rev. Drs. Ashbel Green, William Neill and Erskine Mason. Permanent clerks—The Rev. Drs. John M. Krebs and Robert Davidson, Jr.

The Alumni.

The Rev. Dr. Samuel Miller, in his life of Dr. Charles Nisbet says, and the remark has often been repeated, that "the establishment of a Dickinson College was not then called for, either by the resources of the country or by its literary wants." The work done is the answer to this. *It was a mission in a good field.* The non-establishment of the college would have left Dr. Nisbet in a more comfortable home and have saved him and others from struggles and self-denials, while it would have given a few more students to Princeton and other colleges. But, like most of the institutions of to-day, its patronage was mainly drawn from within a radius of one hundred miles of the college. Its students were generally the sons of men of very limited means; a college near their homes made their education possible. The character and influence of the alumni show that the work was needed and worth more than the early struggles. In the forty-two years of actual work in the first fifty, four hundred and seventy-five graduates were sent out, an average above eleven to a class. The average of the last fifty years is about seventeen. The record gives the names of about five hundred others who were connected with the regular classes, making a class average of twenty-three. The information concerning the early students is necessarily very defective, but from what is known it appears that of those educated here, about one hundred and fifty became ministers of the gospel, twenty-seven were professors of colleges or academies and twelve of them principals of colleges. Francis Herron, D. D., David Elliott, D. D., John M. Krebs, D. D. and

John C. Young, D. D. were moderators of the General Assembly. Seventy-five entered the medical profession, among whom were authors and professors. One hundred and twenty became lawyers, twenty-five of these were law judges, five of whom sat on the State Supreme bench; one was a justice and one the Chief Justice of the United States Supreme Court. Three were governors of States; three were ministers at foreign courts: twenty-five were members of Congress, five of whom sat in the United States Senate: five were Cabinet officers; one was President of the United States.

Other Schools.

The academies of earlier years were sources of great power. There many of the leading citizens received their entire education, while there, in the boy from the shop or farm, were awakened the desires for a more liberal education. From among these came David Elliott, Charles Huston and James Buchanan. These academies were tributary to the college. Though they were not denominational, they were largely controlled and liberally supported by Presbyterians.

I. The Harrisburg Academy was established in 1786 by John Harris founder of Harrisburg, and others. It has educated many who have "won honor and been greatly esteemed, both in public and in private life." In 1795 James Ross, who, from 1784–1792, was in Dickinson College, became its professor. In 1809 it was chartered and received a grant of money from the Legislature. The first building was erected on Market street. In 1846 the present property was obtained. Professor Alfred Armstrong had charge from 1831–1846. Professor Jacob F. Seiler, an elder of the Pine Street church has been in charge since 1860. The school has had unvarying prosperity under his management. This is its centennial year.

II. The York County Academy was founded in 1787 by the Episcopal Church. In 1799 it was given as a public school to York county and has been rendering good service ever since. The Rev. Robert Cathcart, D. D., who, for fifty years was pastor of the Presbyterian church of York, was for forty-five years president of the board of trustees of this academy.

III. In 1796 Col. Benjamin Chambers, of Chambersburg, set apart two lots for an academy, which was chartered August 23, 1797. Under this charter the academy was opened during the same year with Professor James Ross as principal. He seems to have had a fondness for writing Latin and opening schools. In 1800 the Rev. David Denny, pastor of the Falling Springs church became principal. It was successively in charge of the Rev. D. V. McLean, D. D., afterwards president of Lafayette College, Samuel W. Crawford, D. D., who, in 1830, was called to a chair in the University of Pennsylvania, James F. Kennedy, D. D., J. H. Schumaker, Ph. D. It has had a career of great usefulness. During the civil war the academy building was used as a hospital, and when the town was raided and burned by the Confederates, in 1864, it was destroyed. An enlarged building was completed in 1868. Professor M. R. Alexander has been principal since the resignation of Dr. Schumaker in 1883.

IV. Prior to the establishment of this academy there was grammar school in Chambersburg, as well as at Hagerstown and Shippensburg; concerning these we have no information except that in 1786 the Presbytery appointed committees to examine the grammar schools at Hagerstown and Shippensburg. The Shippensburg committee were the Revs. Robert Cooper, John Craighead and Samuel Waugh. When dyspeptic, perhaps, Dr. Nisbet, in 1786, speaks of an academy at York and a grammar school at Hagerstown, "which already surpass Dickinson College in popularity."

V. In 1803 an academy was established in Northumberland, mainly through the efforts of the celebrated Dr. Joseph Priestly. After his death in 1804 the Rev. Isaac Grier, of the Presbyterian church, was principal for eight years.

VI. In 1807 David McConaughy, D. D., pastor at Gettysburg, established there a grammar school to prepare young men for college. After five years he relinquished it in favor of the Gettysburg Academy, which had been founded in 1810, the Legislature having appropriated two thousand dollars therefor. Samuel D. Ramsey, a graduate of Dickinson College, was the first teacher. Aboutthe year 1820 Dr. McConaughy was prin-

cipal. In 1826 the Lutheran Seminary was founded in Gettysburg. In 1827 the academy building was occupied by the Rev. Dr. S. S. Schmucker as a preparatory school, and when, in 1829, the building was sold for debt, he bought it. It was called the Gettysburg Gymnasium and in 1832 was chartered as Pennsylvania College.

VII. One of the most efficient schools of its day was the Hopewell Academy near Newburg, Cumberland county, opened in 1810 by Professor John Cooper who was its only teacher and continued in the work until failing health obliged him to relinquish it in 1832. Prof. Cooper was a son of Robert Cooper, D. D., pastor of Middle Spring church. He was a graduate of the class of 1798, of Dickinson College; he removed to Peoria, Ill., in 1839, and died there in 1848. The school was taught in a log house on his farm; the pupils boarded with the principal, or at adjacent farm houses, or came from their own homes, some of them many miles away. It was opened as a classical school, and Latin and Greek were the principal branches of study, though some of the pupils studied mathematics. Prof. Cooper was peculiarly adapted to his work, and the school attained to great popularity and power. From among the youths that were known to the neighbors as "Cooper's Latin Scholars," came Alexander Sharpe, D. D., of Newville, Prof. John Kennedy, of Jefferson College, John W. McCullough, D. D., of Wilmington, Del., the Revs. McKnight, James and Moses Williamson, Judge William B. McClure, of Pittsburgh, Charles McClure, member of Congress, Henry M. Watts, Minister to Austria, Bishop Samuel A. McCoskry, of Michigan, Commodore Gabriel O'Brien, of the United States Navy, Edward H. and Alfred Nevin, D. D., and Isaac G. Strain, of the United States Navy, explorer of the Isthmus of Darien.

The violin and flute, checkers, quoits and fishing were the innocent recreations of these young men who were destined to "shine in councils and in camps to dare."

VIII. The Bedford, Pa., Academy was incorporated March 20, 1810. Its management was vested in eight trustees, whose successors were chosen by the county. The Rev. James

Wilson, Jeremiah Chamberlain, D. D., afterwards president of Oakland College, Miss., and the Rev. Adam Boyd, were successively principals. The school became very celebrated, attracting a large patronage from the southern counties of this State and from Maryland.

Schools of Theology.

Every minister's study was a seminary to the candidates for the pastoral office, and there nearly all the early American ministers were theologically educated.

I. The Rev. Alexander Dobbin taught eight students of his academy in Hebrew and theology.

II. The Rev. Charles Nisbet, D. D., gave one full course of lectures to a class of nine students, and afterwards assisted and directed individual students in their studies. Among these was Samuel Miller, D. D., of Princeton Seminary, who says, "I regard very few of the months of my life as having been so pleasantly and profitably spent."

III. The Mercersburg Seminary of the Reformed Church, for many years presided over by the learned John W. Nevin, D. D., was, in its beginning, attached to Dickinson College. It was proposed that in consideration of the Synod's selecting Carlisle as the site of the seminary, the board would elect the principal of it, the Rev. Lewis Mayer, Professor of History and German Literature, giving him a seat and authority in the faculty, pay the rent of his house, allow the students of the seminary to attend the lectures, and make use of the library of the college free of expense; and further, that accommodations for the lectures for the principal of the seminary should be afforded in the college edifice, until such time as the Synod might deem it proper to erect a building of their own, when the board engaged to convey a portion of ground one hundred feet square, in an eligible portion of the campus, for that purpose and without charge. This arrangement was made in 1825.

"This event," says Dr. Gerhart, "marked the most important epoch in the history of the German Reformed Church. It introduced a new element of power, which revived its energies, developed its resources, restored its theology, established its

character, extended its influence, and supplied it with able and efficient ministers." The combination existed till 1829, when it ceased, at the request of Prof. Mayer, in accordance with the wishes of the Synod. The seminary was removed to York and afterwards to Mercersburg.

IV. When in 1888 the General Assembly of the Presbyterian Church had decided to establish a theological seminary, the contest for location was between Chambersburg, Pa. and Princeton, N. J. Many reasons were urged in favor of Chambersburg, one given by Dr. John McKnight was that "at Princeton it would become the great ruling head and motive power of the General Assembly." But Princeton was chosen.

V. The Lutheran Seminary, in Gettysburg, was founded in 1826.

School Books.

The books used in the schools of this valley during the latter part of the last century and the beginning of this one, were:—The New England Primer, printed on blue paper; the Westminster Shorter Catechism: Dillworth's, Webster's, Cobb's and Brierly's spelling books; Daboll's, Dilworth's, Pike's and Rose's arithmetics; Morse's and Smiley's Geographies; Murray's English Reader; Murray's Sequel to the English Reader; Murray's Introduction to the English Grammar; Murray's and Kirkham's grammars. Lindley Murray was a native of Dauphin county, and Samuel Kirkham taught for a time in Northumberland Pa.

1833 to the Present.

Amid all our regrets, we can but rejoice that the college was given to the vigorous, aggressive and thoroughly evangelical Methodist Episcopal Church. That church was then just arousing itself to the educational work. Their zeal, determination and practical wisdom gave new life to the college. The brilliant John P. Durbin, D. D., was chosen principal. After twelve years of service he was succeeded by the learned Robert Emory, D. D. The principals since have been Bishop Jesse T. Peck, the Rev. Drs. Charles Collins, Henry M. Johnson, R. L. Dashiell, and, since 1872, the Rev. James A. Mc-

THE JAMES W. BOSLER MEMORIAL HALL.

DICKINSON COLLEGE, CARLISLE, PA.

Cauley, D. D. About eight hundred and fifty graduates have been sent out since 1833, among whom were two of the principals and seventeen of the professors of the college, two bishops and about three hundred ministers. Many of the alumni have become eminent in the church or the State. The college now has eight professors and about one hundred and thirty students. As to buildings and finances it has never been so well equipped as now. The Presbyterians have always been well represented in its classes. Among the alumni, since 1833, appear the names of Thomas V. Moore, D. D., of Richmond, Va., a moderator of the Southern General Assembly, Clement E. Babb, D. D., of California, author and editor, and Prof. Spencer F. Baird, of the Smithsonian Institute. In the renewed financial prosperity of these later years, large sums of money have been contributed by Presbyterians. The most munificent gift it has received is that of Mrs. Helen B. Bosler, a member of the Second Presbyterian church of Carlisle, who, in 1884, at an expense of $70,000, erected Library Hall, as a memorial of her husband, the late James W. Bosler.

Colleges Patronized.

The spirit that gives and receives a liberal education, has always characterized the Presbyterians of these valleys, and they have been well represented not only in Dickinson, but in Marshall, Franklin, Pennsylvania, Lafayette, Princeton, Yale and Harvard Colleges, and the Universities of Pennsylvania and of Virginia. While the Dickinson alumni, Drs. David Elliott, Matthew Brown and David McConaughy, of Jefferson and Washington Colleges, attracted some of the choicest of our young men to the west of the Alleghanies.

New Colleges.

A very marked change in the whole situation took place about the time of the transfer of the college. With a different administration, Dickinson has a material change of patronage. Lafayette College (Presbyterian) at Easton, and Pennsylvania college (Lutheran) at Gettysburg were chartered in 1832. The German Reformed Church was preparing for Marshall college

at Mercersburg which was chartered in 1836. The adoption of the common school law in 1834, opens a new era in the work of education.

The Growth of the Public School.

The first plan of government formed by William Penn in 1682, made provision for establishing schools, and the next year the first one in the Province was opened in Philadelphia, in which all children and servants might be taught, providing for the free instruction of the poor. The charter of this school, when renewed in 1711, extended its privileges and rights so as to form what was in fact, the first public school in Pennsylvania. The Provincial government never attempted any general systems of schools.

In April, 1776, the Legislature set apart 60,000 acres of land for endowing public schools in different parts of the State. The Constitution of 1790, provided for the establishment of schools throughout the State, in such manner as that the poor might be taught gratis. In accordance with this provision the Legislature of 1802 passed an act directing the guardians and overseers of the poor to ascertain the names of all those children whose parents or guardians they shall judge to be unable to give them necessary education, notify them that provision has been made for their education, and send them to any school in the neighborhood. For the payment of tuition a tax was to be levied and collected in the same manner as the poor, or road tax. This act was to continue in force for three years, and no longer. In 1809 an act was passed called "An act to provide for the education of the poor gratis." It required the assessors to secure from the parents the names of all children between the ages of five and twelve years whose parents are unable to pay for their schooling, and to present their names to the teacher of the district. It made it the duty of the teacher to instruct all such children who came, and to present his account for tuition and stationery to the commissioners of the county for payment. This law was no doubt the best that was practicable at that time, but it was stigmatized as the "pauper act." Among the poor were many of the coming men and

women of influence. The law of 1809 remained substantially the school law of the State until the passage of the act of April 1, 1834, entitled "An act to establish a general system of education by common schools." This, with such amendments as have since been made, constitutes the school law of the State to-day.

Contrast.

There is a striking contrast between the school work of 1776 and that of 1876. The appropriation of 60,000 acres of land by the Legislature in 1776 revealed their disposition to encourage the work, but it effected no present results. The schools were simply neighborhood affairs, and depended upon the disposition of the people.

In 1876 the State had school property worth twenty-five and a half million dollars, and was expending eight and a half million dollars for maintaining schools, one million of which, under the provisions of the Constitution of 1873, comes directly from the State Treasury.

Academies.

An account has already been given of those Academies which were founded prior to 1811.

I. In 1820 an academy building was erected on the lot adjoining the Presbyterian church of Mercersburg. The only account we have of the work done there, is that in 1827 the Rev. Robert Kennedy was its professor. Among his pupils were the late Thomas H. Elliott, M. D., of Allegheny Pa., and the Rev. James I. Brownson D. D., of Washington Pa. During the first year, after the removal of the Reformed Seminary to Mercersburg, its classes were taught in that building. It has long since been torn down.

II. In 1832 Professor Joseph Casey, a graduate of the University of Glasgow, opened and taught a classical school of high order in Newville. The academy work in this place, though in different organizations, was done successively by Professor R. D. French, beginning in 1843, Mr. Kilburn, in 1846, James Huston, in 1849, and William R. Linn, in 1852.

The Rev. Robert McCachren was associated with Professor Linn, and the school was known as the Big Spring Academy. It was closed on the breaking out of the Civil War.

III. In 1851 the Rev. I. N. Hays, pastor of the Great Conewago church, established at Hunterstown, Adams county, an "English and Classical Academy." A two-story building was erected, and the school was opened with John H. Clarke as principal. It had a useful existence of a few years and then was discontinued.

IV. New Bloomfield, Perry county, has had a flourishing academy for many years under the care successively of Revs. John Edgar, Ph. D., and William H. Schuyler, Ph. D.

V. The Rev. Samuel C. Alexander, pastor of the Upper Path church, established and taught for a time an academy at Dry Run, Franklin county.

VI. Welsh Run.

An academy has for many years been doing good work under the shadow of the Robert Kennedy Memorial church, at Welsh Run, Franklin county.

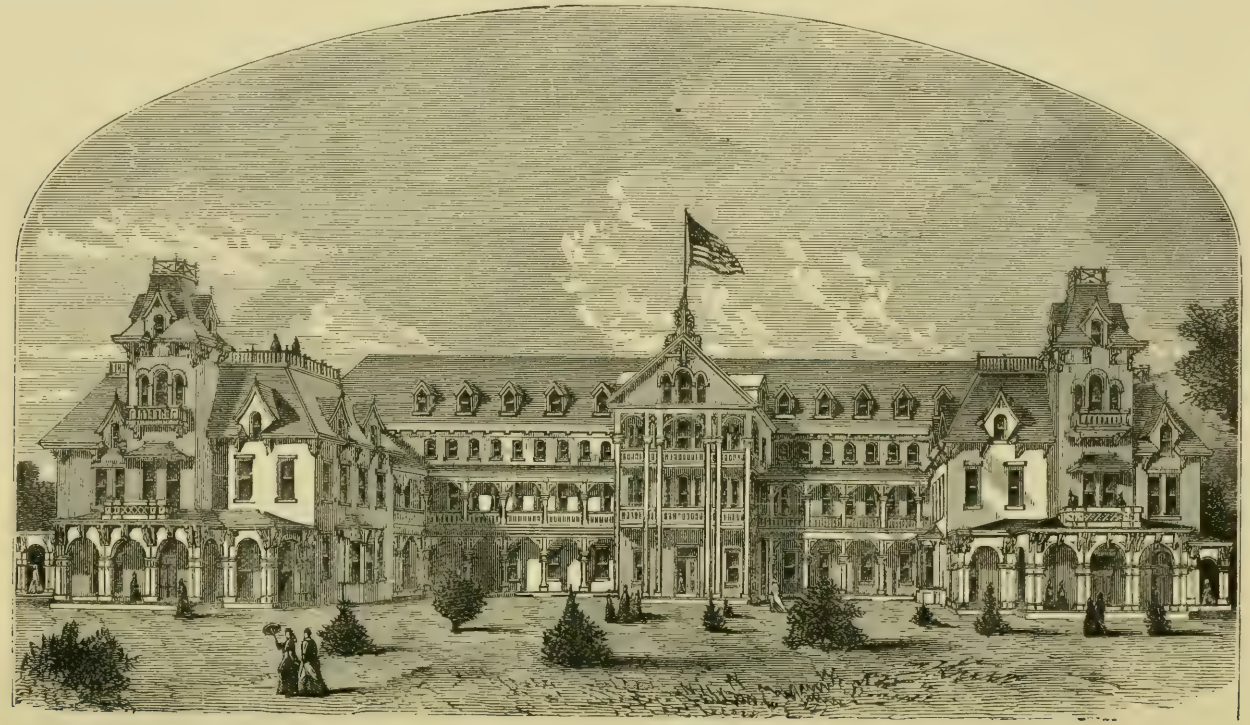
The decline of the Classical Academy is often regretted, but the explanation is found in our excellent system of graded schools, ending in the high school, sustained at the expense of the public.

Colleges for Young Women.

Where did they educate the young women? We do not know, though we are certain that in all necessary attainments, the women were equal, if not superior, to the men. The pendulum has swung to the opposite extreme, and now we have colleges only for the young women.

Wilson College, Chambersburg.

At the meeting of Presbytery held at Greencastle, April 15, 1868, the following preamble and resolution, touching the matter of female education, were adopted: "In view of the vast importance of providing the means for the thorough education of the children of the church, Resolved, that the Committee on Education be directed to take into consideration the expediency



WILSON COLLEGE,
CHAMBERSBURG, PA.

of establishing a Presbyterian Female College within our bounds, and to devise the means for establishing the same, the committee to report at the June meeting."

In compliance with the foregoing instruction, the Rev. Tryon Edwards, D. D., chairman of Presbytery's Committee on Education, made a report to Presbytery the 10th of June, 1868, which was adopted. Section 1st reads: "We recommend the establishment, within the bounds of our Presbytery, of a female college, affording the very highest advantages of education, its location to be decided by the board of trustees in view of the subscriptions made for its establishment in different places." Sections 2d, 3d and 4th relate to the election and perpetuation of the board of trustees, and efforts to secure the endowment of the institution.

Section 5th defines the relation of the college to the Presbytery, and reads as follows: "That the board report annually with regard to its doings to the Presbytery, and that the Presbytery shall have the right annually to appoint such persons as they think best, to visit the institution and consult with its trustees as to its best interests and its course of instruction." Article 6th recommends the institution to congregations and individuals for financial aid and patronage.

Conditioned upon the location of the college, liberal subscriptions were made in several of the towns in the Presbytery. Among these was Chambersburg. Miss Sarah Wilson, residing near St. Thomas, seven miles from Chambersburg, made a donation of $30,000 in favor of Chambersburg. This decided the location of the college. Col. Thomas A. Scott, whose native place was Loudon, fourteen miles west of Chambersburg, added $20,000, and by the liberality of other friends the fund was increased to one hundred thousand dollars. It was chartered March 24, 1869, as Wilson College, "to promote the education of young women in literature, science and the arts." The elegant mansion and grounds of Col. Alexander K. McClure, in the suburbs of Chambersburg, were bought; extensive additions to the original building have been made, until it is capable of accommodating 80 pupils. Physical, religious and missionary training, as well as mental, are special objects in the course. The library has two thousand volumes.

The following, in the order given, have served as presidents of the college: Rev. Tryon Edwards, D. D., Rev. W. T. Wylie, Rev. Thomas H. Robinson, D. D., *pro tem.*, Rev. John C. Caldwell, D. D., and, since 1883, the Rev. John Edgar, Ph. D. Like nearly all new literary institutions, Wilson College has had its fluctuations, and has passed through some dark days. But under the management of Dr. Edgar, with his able corps of professors and instructors, it has enjoyed renewed prosperity. The number of students in its classes reaches well-nigh 200. To secure full accommodations it has been found necessary to rent two large residences in the neighborhood. The summer of 1889 is witnessing the completion of the east wing of the college. The Moderator of Presbytery is *ex officio*, a member of the board of trustees.

Metzger Institute, Carlisle.

The Hon. George Metzger, who for fifty years was a trustee of the Second Presbyterian church of Carlisle, died January 10, 1879, in the ninety-seventh year of his age.

By his last will and testament he gave property and money, amounting to about $90,000, to found, in Carlisle, a college for young ladies, "wherein to have taught the useful and ornamental branches of education." The board of trustees named by Mr. Metzger was in due time organized, with the Hon. Robert M. Henderson, an elder of the First Presbyterian church of Carlisle, as president. On the 14th of October, 1882, the institution was incorporated as Metzger Institute. The contract for the new building, to cost about $30,000, was let October 30, 1880, and in October, 1881, the school was opened with about seventy pupils and an excellent corps of instructors, Miss Harriett L. Dexter, principal. The college has a good financial basis, new and excellent equipments, a good patronage, and gives promise of becoming one of the enduring institutions of Central Pennsylvania.

Indian Industrial School at Carlisle.

As a work of national interest and importance, it is proper that I should refer to this institution.

Campus of the Indian School at Carlisle, Pa.

[From Photo]

The superintendent, Capt. Richard H. Pratt, is a member of the Second church of Carlisle. He is a native of New York; served through the civil war as an officer of an Indiana regiment, and is now a captain of the Tenth United States Cavalry. He was with that regiment under Gens. Sheridan and Custer, in the war with the Arrappahoe, Cheyenne, Comanche and Kiowa Indians, in Kansas and Indian Territory, in 1868–9. In 1876, while in charge of Indian prisoners at Fort Marion, Fla., he concluded that these active men, whom he had hunted and fought on the western plains, could be educated and their labor utilized. His experiment in teaching them was satisfactory, and, determining to establish an Indian school, he applied to Congress for the use of the unoccupied barracks at Carlisle for that purpose. By an act dated June 17, 1879, Congress granted his request. The school was opened in October, 1879, with about one hundred and fifty pupils, eighty-four of them were Sioux from the Rosebud and Pine Ridge agencies, Dakota; fifty were brought from the Arrappahoes, Cheyennes, Comanches, Kiowas, Pawnees and Poncas of Indian Territory, and eight from the Green Bay and Sisseton agencies. A large number of these pupils were the children of chiefs of the various tribes. With an excellent corps of assistants, Capt. Pratt has ably and skilfully managed the work and exerted a wide influence in meeting the difficulties of the Indian problem.

Congress grants an annual appropriation, and has greatly improved the buildings, having erected the chapel, the hospital, the quarters for small boys, the new school building, and the large building, which includes the laundry, the large dining-room, the girl's industrial sewing-rooms, the room for special lessons in cooking, and other necessary apartments.

By the liberality of benevolent friends of the work, the immense dormitory for large boys and the gymnasium have been built, the girls' dormitory has been enlarged and greatly improved, a farm for industrial education has been secured at a cost of $20,000, the apparatus for heating all the buildings with steam, and many other improvements have been added. In all these improvements the Indian boys have shown a great

interest, doing much of the work, and at one time actually contributing about $1,500 in money toward the erection of the large boys' dormitory.

The schools are graded and the studies range from the alphabet to the science of government. The girls are taught in needle work and housekeeping. The boys have their choice of trades or farming, and give the half of each day to work. Two papers, *The Red Man* and the *Indian Helper*, are published, the printers' work on which is done by the pupils. Special attention is given to religious instruction. In addition to the Bible study, regular chapel services, Sabbath afternoon sermon and prayer meetings, the pupils are, as far as practicable, distributed among the churches and Sabbath schools of the town.

A lyceum is conducted in which instruction is given on practical subjects, and in which the young men discuss questions that concern them, in their own way. Amongst others they have very gravely considered the proposition, "Should the Indian be exterminated?" According to the seventh annual report for 1886, the number of tribes represented in the school was 40; number of boys, 414; number of girls, 228; total, 642.

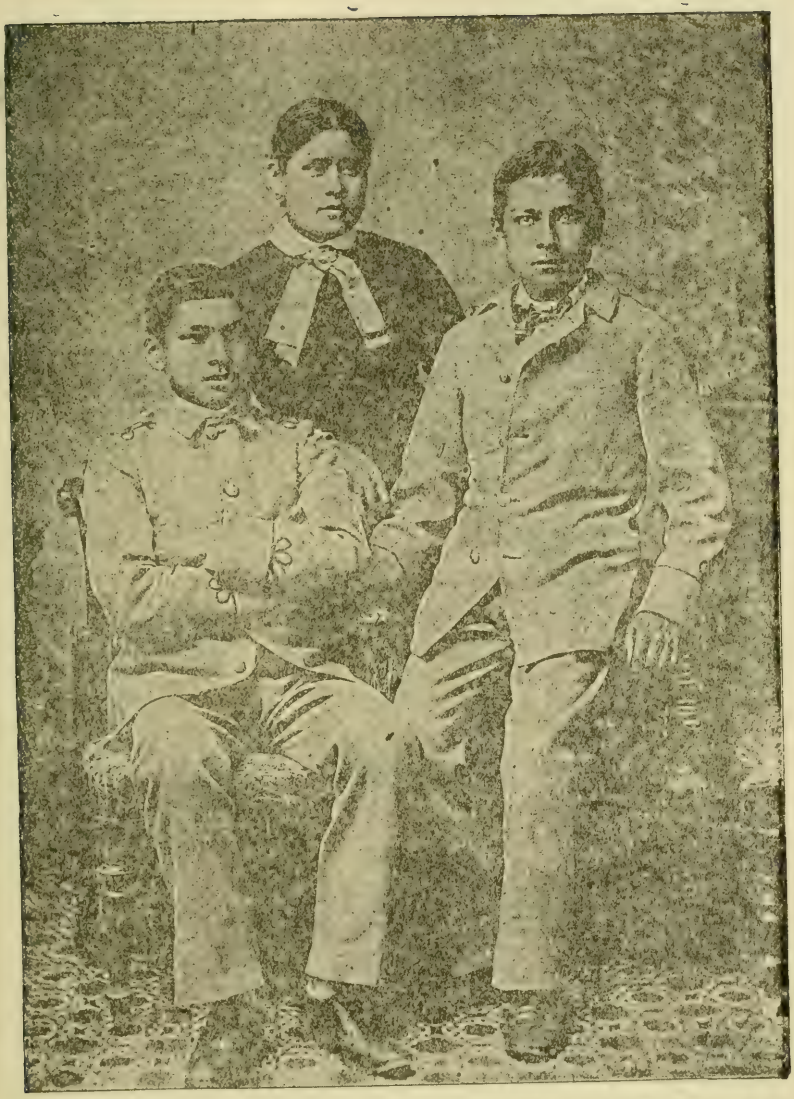
Reverence and Duty.

Let us honor the memories of the sturdy pioneers of these valleys, who, in their cabin life, demanded and appreciated educated men, and did what they could to educate their own children. Out of their scanty means they gave money, and of their few books formed libraries. They builded better than they knew. The boundaries of their work cannot be known. One hundred years have changed all the old lines, but they have widened as the waves widen.

The spirit which founded the Log College was the ruling one, and multiplied classical schools for raising up a ministry to meet the pressing demands of the times.

In the pulpit, at the bar, in the chair of the professor, and in literature, in legislative halls, on the judicial bench, and in the chair of the executive, their sons have done honor to the worthy fathers who sacrificed to educate them.

Mary Perry, John Menaul and Ben. Thomas, Pueblos, from New Mexico, as they entered the Indian School, Carlisle, Pa.
[From Photo.]



John Menaul, Mary Perry and Ben. Thomas, Pueblos, from New Mexico, after three years's training at the Indian School, Carlisle, Pa
[From Photo.]

We look upon the modern Italian in our streets, but do not admire him—yet is he a son of the soldier of Roman story. In the far east the dwellers in the old homes of the race live among the scenes of the great events of history, sacred and secular, and yet they will need neither poet to sing, nor historian to record their deeds. The young scion of an illustrious ancestry often by his boast incites you to ask—and has it come to this?

While we have a just pride in the work of the past, are we doing present duty? Our fathers labored, and we have entered into their labors. Our work differs from theirs, but is alike important. Let there be no retrograde movement. Let us hear the solemn inspiring voices from out the past—learn the lessons, and, as those who understand their times, meet the demands upon us.

A MEMORIAL.

THE AMELIA S. GIVIN LIBRARY.

MOUNT HOLLY SPRINGS, PENNSYLVANIA.

BY REV. GEO. NORCROSS, D. D.

"Till I come, give attendance to reading."—1 Timothy, iv : 13.

THE AMELIA S. GIVIN FREE LIBRARY.

MOUNT HOLLY SPRINGS PA.

A FREE LIBRARY.

IT is a pleasant task for the historians of Presbyterianism in this region to show how the promise to the church has been verified that "instead of thy fathers shall be thy children." Rev. John Steel was one of the most conspicious figures in the early history of the Cumberland Valley. In a most emphatic way he belonged to "the church militant," as he often preached with his rifle beside him in the pulpit. He did not hesitate to accept, from the colonial authorities, a commission as captain, to lead his people against the savage foe, and when the war of the Revolution came, though well advanced in life, he was one of the most decided and active among the patriot leaders of the people. He passed to his reward during the great struggle, but his name will always be held in grateful remembrance by the people of this region, where he is still mentioned as the "Rev. Captain Steel."

Some of his descendants have removed to other parts of the country, but his last lineal representative of the younger generation, in this region, is Miss Amelia Steel Givin, whose large-hearted beneficence has lately been made conspicious by the gift of a free library to her native place, Mt. Holly Springs, Pa.

The building, which is "a perfect gem," is built of brownstone. It is sixty-five feet long by thirty feet wide, with a clear story of twenty feet in height. The whole interior finish is of solid oak executed in the most artistic manner. The entrance is through a low-arched porch, as seen in the illustration. From the reception room access is gained on the right

to two reading-rooms, on the left to the library proper. Opposite the entrance is a large handsome brick and brownstone mantel with an open fire-place, and on the upper part of the mantel is a bronze tablet bearing the inscription:

THE

AMELIA S. GIVIN

✝

LIBRARY.

1889.

The style of architecture adopted is the Romanesque as followed by Richardson of Boston, the designer of many of the best library buildings in the country. The building is heated by steam and lighted by electricity, The library itself has been selected with great care, and embraces a wide range of literature for such a popular institution. The trustees are Samuel Givin, Amelia S. Givin, C. Rose Mullin, Charles H. Mullin, Jas. A. Steese, A. Mansfield, Wm. B. Vink, Theo. Swigert, R. M. Earley, S. P. Goodyear, S. P. Hefkin and B. D. Shelly.

Miss Givin is the daughter of the late Robert Givin, Esq., of Carlisle, who for many years was president of the Mt. Holly Paper Company, and a niece of Major Samuel Givin, who is now president of that corporation. She had already shown her taste and public spirit in the very thorough renovation of the Second Presbyterian Church, Carlisle, of which she is a member, so that the public was not surprised when it was announced that she had determined to give the people of her native place a free public library.

On Thursday evening, January 2, 1890, the library was inaugurated and formally transferred to the trustees selected by Miss Givin for its future management. The services were held in the M. E. Church, Mr. Charles H. Mullin presiding. After prayer by the Rev. E. L. Mapes, pastor of the First Presbyterian Church, Carlisle, the writer of this sketch, who had been

requested by Miss Givin to make the inaugural address, was introduced and spoke as follows:

I have been invited to say a few words in keeping with this happy occasion. I need hardly tell you that I have also been carefully charged to refrain from all that complimentary allusion which so naturally occurs to every speaker who has the honor to voice the public sentiment at such a time as this. Many things, which I would like to say, and which you would be glad to have me say, must go unsaid, because the presiding genius of all this thoughtful beneficence is not even willing that "her works" should "praise her in the gates." But an old proverb says, "He that builds by the wayside has many judges"; and this work has been done so near the wayside of our common life in this valley that it has not escaped the critical inspection of the "judges." I do not mean that it has been subjected to unfriendly criticism; that has surely been disarmed: but, I only mean to say, that for some things to escape the infliction of compliment is impossible.

This is an occasion of no ordinary interest to this community. The church and the school house are now grandly supplemented by the library. These three institutions are open confessions that man is not merely an animal. He neither lives nor dies like the brutes that perish. He has mental and spiritual needs which cannot be supplied from the field, the garden and the orchard. Much as he prizes flocks and herds, gold and silver and precious stones, even these cannot take the place of communion with the master minds of earth living and dead, who welcome him to their society in the alcoves of a great library.

From this point of view a library is a wonderful thing. Here are gathered the best thoughts of the brightest minds that ever lived. It is as though a palace had been built in which to entertain the deathless spirits of earth's immortals, who else would congregate in parts remote, and never bless us with the benediction of their presence, or the lessons of their wisdom.

Addison says:—"Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation." Surely then it is a pious act to gather up these

precious legacies and so administer upon them as to make them a common inheritance for the rich and poor alike. By such a provident forethought they not only serve the present age but become a treasury of blessing for the future.

But, perhaps, some one may say this is too high an ideal, or too sentimental a view to take of the public Town Library. Only a few will come here to read Plato and Aristotle, or even Homer and Hesiod, Horace and Virgil. Many who read, and who are to-day rejoicing in the opening of this treasure house of books will feel constrained to make their choice,

> "Not from the grand old Masters,
> Not from the bards sublime,
> Whose distant footsteps echo,
> Through the corridors of time,"

but from the works of those more genial spirits who seem nearer to us in time and thought, to whose message they can give a more ready and cordial welcome because they deal with the living issues of to-day.

Mr. Emerson long ago suggested that "the colleges, whilst they provide us with libraries, furnish no professors of books: and I think no chair is so much wanted." Of late years the librarian in many colleges is expected to be a kind of professor of books and reading, and I doubt not that the time is not far distant when even such public libraries as this will be presided over by one, whether man or woman, abundantly able to be a guide to all the treasures shut up in these cases.

But, as we can hardly expect such a royal provision yet in this beautiful shrine of literature, will you bear with some general suggestions on books and reading from one who dearly loves his book and his library and who from childhood could truly say,—"give me a nook and a book, and let the proud world spin round."

Let us consider, then, what is the purpose of a library? We know the purposes for which churches and school houses are built, but what end do we expect to accomplish by founding a library? Well, we may say, in a word, it is intended to be a magazine of books, a repository of literary productions, a treasury where we may find the highest and the best of human

thought and expression fitly shrined and set "like apples of gold in pictures of silver." The public library is intended to be like an arsenal of arms; it is a place where the people may find the literary equipments for the campaign of life. In other words, men need a supply of books because they need to read. And this suggests the object of reading. I think we may safely say that people read for three purposes, viz: *Amusement, Instruction and Culture.*

I. People read for *Amusement.*

I mention the least important first, though I would not underestimate this function of books. We need relaxation. As a people we are overworked. Many of the most successful men are living in such a strain of mental excitement as ends in all the horrors of insanity and suicide. When Mr. Lincoln was upbraided with levity during our unhappy civil war, because he sometimes pointed an argument with a joke, his face settled back into its wonted look of sadness, and he replied, 'If I did not relax with a joke occasionally I should die."

When we consider how hard and prosaic the lives of most of us must be in this work-day world, we can but rejoice that many a hard worker finds rest and relief in the perusal of a page on which the laughable side of life is reflected. My opinion may not be thought exactly orthodox, or in keeping with my profession, but I will here confess that I have no little sympathy with the boy, who, after watching for some time the antics of a monkey, turned to his father with the startling question, "Papa, don't you think God laughed when he made the monkey?" And, by the way, the boy's thought was not so unscriptural after all, for even the Bible represents the Almighty as laughing—laughing derisively at the folly of the fool who would not be warned as to the end of his course.

It is a fact, therefore, not to be overlooked that God has made man capable of laughter. It is man's prerogative to laugh. Not one of the brutes can perform the act. Why then should we deprive the children of men of their God-given distinction? It was only when Solomon got badly confused in the cloud lands of skeptical notions, that he exclaimed, "I said of laughter it is mad, and of mirth what doeth it?" While he

kept his faith in God he was in a much more healthy frame of mind, and I doubt not indulged in his joke like other wise men.

A love of reading is also a great defense against the listlessness of old age. It is said that an old card player once rebuked a young man who refused to learn the game of whist, by saying, "My dear sir, you are laying up for yourself a miserable old age." Surely if this is an argument for cards, it is an infinitely better one for books and reading, for I hold with Addison who said, "Cards were invented to amuse people who are too stupid to talk." It is far better to rely upon books than cards for protection against the weariness of old age.

But it is not every soul that enjoys the relaxation of a broad laugh. Some take life more quietly, and yet they wish to be amused. They wish to be taken out of themselves, they wish for a little to forget their own troubles, and lose sight of the petty things of life that so constantly confront them. Now that is not bad in itself, and it is a kindly act to help them, and this I take it is a legitimate use of fiction. I am inclined to think that the most of people could do better if they would, but, taking men and women as they are, they might be worse employed part of the time than in reading pure fiction. I confess I never find much time for it myself, but I have no right to make my tastes the rule for other people, and I am free to say that if I could empty the bar-rooms and fill the reading-rooms, even though men read fiction, I would regard it as a clear gain to themselves, to their families and to society.

Then we must remember that there is almost an infinite variety in works of fiction. As the French say, "There is fiction and there is fiction." There is no apology for reading low and vile fiction. But I am confident it never will be found on the shelves of this library. Mr. Carlyle has well said, "I conceive that books are like men's souls—divided into sheep and goats." Nowhere is this remark more applicable than in the department of fiction, and the less we have to do with the "goats" the better.

It is well when people can find their amusement on the pure white pages of a clean book, and I rejoice to think that the

number of such is increasing every day, but thrice happy is the man who can find his amusement in the book that was written for instruction.

II. Thoughtful studious people read for *Instruction.*

It is impossible to indicate in a few words the whole provinces of literature which have for their end this purpose of instruction. The conception is as wide as the material worlds and deep as the spiritual universe. It involves all that can be known of God, and all that can be learned of his works. What libraries it would take to tell what man has thought and done in the past history of the world. Long ago Bacon said, "Histories make men wise." They ought to do it, for what is wisdom but the general result of a wide experience? It cannot be doubted that the race has learned much as the ages have rolled away and this wisdom is all garnered somewhere in books. What has not thus been garnered is lost to the world.

Books are the records of thought. It matters not whether they are written on the parchment of the ancients, or printed on the creamy and luxurious page of the moderns, whether they are graved on the clay tablets of buried Nineveh, or scratched on the frail papyrus leaf of Memphis and of Thebes, if they bring to us the thought of other minds, if they reveal to us the hopes and the fears, the habits and the customs, the loves and the hates, the ambitions and the conflicts of other men, we welcome them as we do travelers who come to us with the story of distant climes.

How little of the world's history can be found anywhere else than in books. A few unimportant inscriptions are yet found graven in the rocky monuments of Mesopotamia, a few insignificant hieroglyphics may be found in the royal tombs of Egypt, a few reluctant secrets may be dug from the ruins of ancient Troy by the pick and spade of the antiquarian Schliemann, but how trifling are these when compared with the treasures of the past that have come to us in a single book like Herodotus.

Books are faithful repositories in which the history of the past is secure. Memory is but short lived, lasting at best only for a generation, while tradition has been well compared to a

meteor, which, if it once falls, cannot be rekindled, but books may be awhile neglected or forgotten, and yet, when they are opened again, they again impart their instruction.

But if this is true of history it is equally true of science. How little can one man discover or verify for himself. But no great discovery, since the days of Bacon, has escaped the careful record of experimenting scientists. The very mistakes of the past have been recorded that they may not be repeated, and every great discovery is now carefully and minutely registered in the common-place books of all scientific men. Whether the sign be observed in the heavens above, the earth beneath, or the waters under the earth, it is little thought of until it is made a matter of record in the books of science to be verified by every one who cares to repeat the experiment.

If now we turn from history and science to the greatest subject which has ever engaged human thought, it is still true that we do not escape from the influence and authority of a book. The principles of our holy religion are learned from what, by way of emphasis, we call the Bible, or "The Book." It is said that the Mahometans have a certain respect for Judaism and Christianity, which they do not entertain for other religions, because they, like their own Islam, are "religions of a book."

The saying of Chillingworth has often been repeated, "The Bible is the religion of Protestants." And in the very nature of the case the Bible as the original source of Revelation must be the court of final appeal in all cases of conscience. The Bible is, therefore, the most wonderful book in the world, not only because of its divine authority, but because of its intrinsic worth. It is the true fountain head of modern literature. If you remove from any library the books which it has inspired or called forth you will empty most of its shelves, and rob its alcoves of living interest.

Whether, therefore, we consider the history of what man has done in this world, or the scientific principles on which God has constructed the universe, or meditate on the Revelation which God has made of Himself and His will in the Holy Oracles, we can not dispense with the instruction of books, we cannot escape from the need of a library.

III. But there is an object in reading which is not involved either in the thought of amusement or instruction. This purpose may be expressed by the word *Culture*.

No one questions that daily intercourse with the pure and the refined is in itself a polite education. Even the manners of a servant will reflect the air of refinement to which he has been accustomed in a great house. The early apostles of our Lord were not highly educated men, but their very manners revealed the fact that "they had been with Jesus." When Moses came down from the Mount after forty days of communion with the Lord Jehovah his very face shone with the beauty of holiness. Artists are ready to sacrifice everything that they may go to Rome and breathe the air which invests that shrine of the fine arts. These facts are only hints of a general law that prevails in the province of human culture. It is chiefly through good books that we enjoy intercourse with superior minds. In the best books great men talk to us, give us their most precious thoughts, correct our mistakes, inspire us with noble purposes, and pour their souls into ours.

Channing has well said:—"Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultured man, though excluded from what is called the best society in the place where I live."

To the beneficent and gracious spirit of our holy religion reinforced by the softening and humanizing influences of culture I look for the wise and gentle solution of all those irritating questions which in our times have arisen between capital and labor. Think for a moment what an inheritance such a gem of art as this new library building with its treasures

of wisdom more precious than rubies would be to an ingenious young laborer who is nobly solicitous to make the most possible of himself. What a boon it would have been to Benjamin Franklin, or Hugh Miller, or Abraham Lincoln. For such a man the only fear would be that such a delightful place as this might become a temptation, and prove to him like the pleasant arbor where Bunyan's Christian lost his roll. But though God has shown in his providence that the strongest and the manliest men may be developed without the help of such luxuries as fine libraries, yet these men themselves would have been the last to have undervalued the opportunity of their culture. It is pleasant to think that some such young immortals may be here to-night, and eagerly waiting to slake their thirst for knowledge at this precious fountain.

But to all such let me give one hint of advice. Whether we seek relief from the worries of life, or serious instruction for its duties, or the generous culture of all our mental and spiritual powers, there is one general rule which may direct us in all our reading and that is, *read only the best authors.*

It is by no means true that all reading is equally profitable. The editor of one of our great city dailies has recently admitted that the common newspaper makes no part of literature, and that if it were so edited as to be a part of literature it would cease to be a good newspaper. Some of us, who do not belong to the craft, have thought as much for a long time: but the fear of being offensive has constrained us to keep silence. However, the admission is significant, and we may at least make this inference that according to this great editor if we are ambitious to be familiar with literature we must read something more than the daily newspaper. We shall not be apt to neglect the great dailies: but we must read something more.

Life is too short to spend much time in reading that which will neither make us wiser nor better. Carlyle has well said the "first grand necessity in reading is to be vigilantly, conscientiously *select.*"

We should feel in choosing books as we do in choosing companions that it is of more consequence to know which to avoid than which to choose, and all must admit that it is folly

to spend my time on a tenth-rate author when I might be acquainting myself with one of the great masters.

But my theme is endless, and I must see to it that my treatment of it is not quite so prolonged. I must remember that others are to follow me, who are far more capable of interesting you than I am, and therefore, I must cut short my little meditation on books, a subject which is so dear to my heart that I am in danger of forgetting myself and you in its contemplation.

Let me hasten to say, then, that, on behalf of Miss Givin, I have now the honor of making this public presentation of this beautiful building and the treasures which it enshrines to the board who have undertaken to discharge this trust for the benefit of this community.

When this noble thought was first conceived, our friend intended not only to make her native place the recipient of a gift which would keep green the memory of her worthy family, but also to make a beneficent provision for the mental and moral improvement of those who faithfully serve the manufacturing company with which her family has been so long identified. It is certainly true that had it not been for these two relations of birth and of property this building with its precious treasures would never have become a material reality in this place.

But while this is true, there is something diffusive and far-reaching in a kind thought; it is very apt to blossom out in gracious deeds. It is like that wondrous "quality of mercy," which is "not strained" and, which

> ——— "Is twice blessed,
> It blesseth him that gives, and him that takes."

and so I am authorized to say that every one in Mt. Holly Springs is invited to-night to accept an interest in this public institution, and to feel that it is for the use of all who appreciate the pleasure and the profit of a good library at their very doors.

In the name of your friend, the fair donor, who has so wisely and liberally provided for the literary needs of your people, I now confide to your keeping, as the president of the board of

trustees, the keys of "The Amelia S. Givin Library." [Here the keys were handed to Major Samuel Givin.]

May the gift be accepted in the friendly and grateful spirit which has prompted it. May this institution ever be like the the sweet waters of a pure fountain springing up in the midst of this wilderness world and bringing refreshments to every one who stoops to drink of its precious waters. Then will the fair donor be as abundantly rewarded even here in time as her most grateful and loyal friend could wish to-day.

The Reply.

The reply in acceptance was briefly made by the President of the meeting, Mr. Charles H. Mullin. He spoke as follows:

"On behalf of the trustees, employes of the Mt. Holly Paper Company, and the citizens of the town, I thank you and through you, Miss Givin, for this elegant building and its contents which you have just presented to us. We shall feel a pride in its possession, and justly so, for none of our sister towns with more pretentions have anything to compare with it.

I remarked to a friend a few days ago that it was well worth to our town all it cost, even if the town had to pay for it, not only in the enhanced value it gives to all other property, but in a higher sense, in the advantages it offers for improvement in knowledge and culture, not to the young only, but to all of us. And we have it given to us without even the asking.

In commendation of the generous donor who makes this magnificent gift to her native town, I will not here speak (because I've been told not to), though for the name it renders practically imperishable here, I might say many kind things, but we propose to show our appreciation not so much by public proclamation as by the use we will make of it. Miss Givin will live to see the wisdom of her generosity. I have only to add, thank you, we accept."

At the conclusion of this address Governor Beaver was introduced and was received with applause. He playfully alluded to the fact that he had not, like the orator of the evening, been lectured in advance as to what he should not say,

and therefore he proposed to say as many kind things as he could about the fair donor, Miss Givin, for she deserved them all. The Governor then painted in eloquent terms the far-reaching influence of such a generous act as founding this free library had been. He predicted that her example would stimulate many others to similar works of beneficence, that among the people of her native place this institution would be her perpetual monument, while it would forever keep green the memory of her family in this region.

Rev. Dr. Reed, president of Dickinson College was the next speaker. He spoke in his easy felicitous way of the blessing that a single book might be to a community, giving some early reminiscences in his own life to illustrate and enforce his position. If a single book might be such a boon to a little town, how much more such a magnificent collection as to-night was opened to the people of this place. He exhorted the people to show their appreciation of this gift by using it gratefully.

Hon. Charles W. Stone, Secretary of the Commonwealth, was next introduced, and spoke in glowing terms of the advantages of a public library in every town. He expressed the wish that this private act of beneficence might prompt the people of Pennsylvania to adopt the public library system found in some other states. He believed it was next to the common school in importance. He suggested that the Governor should put this recommendation into his next message to the Legislature, to which Governor Beaver smilingly assented.

The exercises closed with a very happy address by M. W. McAlarney Esq., of the Harrisburg *Telegraph.* He was introduced as the representative of the press, and he very appropriately chose for the theme of his remarks, "the power of a printed word."

After the exercises in the church Miss Givin held a public reception in the new library building, and a throng of friends pressed around her with the heartiest congratulations, and many thought, as they looked at her radiant and happy face, never more beautiful, how true the Master's saying is, "It is more blessed to give than to receive."

TABULATED STATEMENT

GIVING

NAMES AND RELATIONS

OF

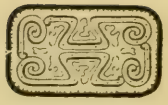
MINISTERS AND LICENTIATES

IN THE PRESBYTERIES OF

Donegal (Old), Carlisle and Harrisburg.

TABLE I—DONEGAL.
II—CARLISLE.
III—HARRISBURG.

By REV. WM. A. WEST.



TABULATED STATEMENT.

Ministers and Licentiates.

Presbyteries of Donegal, Carlisle and Harrisburg.

THE tables which follow contain, it is thought, the names of all who have at any time sustained the relation of ordained ministers or licentiates to the Presbyteries of Donegal (old), Carlisle and Harrisburg. In order to economize space and make these tables possible on pages the size of those in this volume, the NUMBERS *of the months are used instead of the* NAMES. Thus, 6, 9, 1875, for June 9, 1875.

The reasons for giving the table of the old Donegal Presbytery (of 1732–1786) with that of the Presbytery of Carlisle are: 1st. When the Presbytery of Carlisle was erected in 1786 it was composed exclusively of ministers who had belonged to the Presbytery of Donegal. This holds true even of the two men (Messrs. John Elder and Robert McMordie) who at that time came directly from the Second Presbytery of Philadelphia. They had belonged to the Presbytery of Donegal and had been placed in the Second Presbytery of Philadelphia by Synod purely as a *peace measure* in the times of unhappy dissension and strife, which existed in our bounds for many years after the reunion of the "Old Side" and "New Side" elements in 1758. Their homes and their fields of labor had all along been in the bounds of the *then* Presbytery of Donegal and the *present* Presbytery of Carlisle. 2d. At the time of its erection the Presbytery of Carlisle covered the main part of the territory in Pennsylvania that had been covered by the Presbytery of

Donegal, as well as portions of Maryland and Virginia which had belonged to it. 3d. It was then, and ever after, the recognized successor of the Presbytery of Donegal, and from its very first meeting it took up the unfinished business and carried forward the unfinished work of the Presbytery of Donegal.

The reason for inserting in this volume a like table relating to the Presbytery of Harrisburg is to be found in the fact, that at the time of the reunion—which had been so warmly advocated and so cordially entered into by the Presbyteries of Carlisle and Harrisburg—the General Assembly declared the Presbytery of Carlisle to be the successor of the Presbytery of Harrisburg, and directed that the records of the latter should be deposited with the former.

On the line occupied by the name or on those immediately beneath, unoccupied by other names, and in the columns appropriately marked at the top of the page, will be found just what relations and at what times each individual sustained to the Presbytery, and how he came to sustain those relations—whether by licensure or by having been received as a licentiate: whether by ordination or having been received as an ordained minister; if a pastor, over what church or churches, when he became so, and when he ceased to be; if dismissed, the name of the Presbytery or other ecclesiastical body to which dismissed, and if he died in the Presbytery, the date of his death.

As a rule, the beginning of pastorates is made to date at time of installation. The names found in columns headed "received" and "dismissed," are those of Presbyteries or other ecclesiastical bodies.

These statistics have been derived almost exclusively from the written records of the Presbyteries of Donegal, Carlisle and Harrisburg; in some instances from the printed records of the Synods of Philadelphia and of New York and Philadelphia and from the minutes of the General Assembly. In no case has second-hand authority been accepted where the original was accessible. Though they have been collected and arranged at the expense of no small amount of labor, and in the exercise of as much care as a busy pastor could bestow amid interruptions such as will suggest themselves to the minds of thoughtful

persons, there will, no doubt, be found errors in them—"*sins of omission and of commission*," but especially of *omission.*

Where this proves to be the case, we ask considerate forbearance and invite correction, in order to future accuracy.

The table for the Presbytery of Harrisburg has been kindly prepared by the venerable Dr. Wing, who, for many years, was stated clerk of that body.

At our solicitation the careful eye of Dr. J. A. Murray scanned the list of D. D.s, LL. D.s and Ph. D.s in the Presbyteries of Donegal and Carlisle. This gives us the greater reason to hope that, on the principle of "honor to whom honor is due," they will all be found correct.

Since the above was penned concerning Drs. Wing and Murray, and while the work is passing through the press, both these servants of the Master, greatly beloved and highly esteemed by all their brethren, have been called to their rest.

TABLE I.—PRESBYTERY OF DONEGAL (OLD).

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Anderson, James.				
Alexander David.		10. 6. 1737?, N. Castle.		10. 18. 1738.
Boyd, Adam.				
Bertram, William.				
Black, Samuel.		11. 18. 1735, N. Castle.		11. 10. 1736.
Bell, Hamilton.		10. 27. 1741, N. Castle.		11. 11. 1742.
Beard, John.				
† Bay, Andrew.				
‡Balch, Hezekiah Jas., D. D	4. 20. 1768.			11. 16. 1769.
Black, John.	10. 14. 1773.			8. 16. 1775.
Bard, David.	10. 11. 1776.			8. 16. 1779.
Balch, Stephen B., D. D.,	6. 17. 1779.			6. 19. 1782.
Boyd, William.	10. 17. 1782.		4. 15. 1784. N. Br'nswk.	
§ Creaghead, Thomas,				
Creaghead, Alexander.	10. 16. 1734.			11. 19. 1735.
Caven, Samuel.		10. 6. 1737, Ireland.		11. 16. 1739.
Craig, John.	8. 30. 1738.			9. 3. 1740.
Cooper, Robert, D. D.,	2. 22. 1765.			11. 21. 1765.
Craighead, John.		5. 21. 1767. N. Castle.		4. 13. 1768.
Duffield, George, D. D.,				
Dougal, Samuel.		6. 21. 1775. N. Castle.		10. 11. 1775.
Dunlap, James, D. D.	4. 17. 1778.		4. 10. 1781. N. Castle.	
Davidson, Robert, D. D.,				
Elder, John.		10. 6. 1737. N. Castle.		12. 22. 1738.
Edmeston, William.	11. 5. 1762.		10. 12. 1763. Lewistown. (temporary).	

* By Synod.

† Mr. Bay, as a member of the North Side Presbytery, of New Castle, organized the churches of Lower Marsh Creek and Round Hill in 1748. Continuing his connection with that Presbytery he was pastor of these churches until 1758. In 1760 he became pastor of the church at Deer Creek (Churchville), Md., and in 1765, Synod set him and his church off to the newly-formed Presbytery of Carlisle, which had an existence of only one year. May 29, 1766, he and his church were restored to the Presbytery of New Castle by Synod.

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
10, 11, 1732, N. C'stle	Donegal, 1726 to 7, 16, 1740.	. . . . .	7, 16, 1740
. . . . .	Pequae, 10. 18, 1738—	6, 1, 1741, withdrew.	
10, 11, 1732, N. C'stle	Upper Octorara, 10, 13, 1724—	5, 24, 1754, N. Castle *	
10, 11, 1732, N. C'stle	Paxton, 11, 15, 1732, to 9, 16, 1736. Derry, 11, 15, 1732, to 5, 3, 1746, ...	. . . . .	5, 3, 1746.
. . . . .	Forks of Brandywine, 11, 10, 1736, to 7, 2, 1741 Conewago, 5, 12, 1742, to 4, 4, 1747. Sent to labor in Virginia, 11, 10, 1747, . . .	5, 30, 1758, Hanover.	
. . . . .	Donegal, 11, 11, 1742, to 3, 8, 1744, ...	3, 8, 1744, suspended. 5, 24, 1745, deposed, *	
6, 23, 1761, Phila..	First church West Nottingham, 10, 3, 1763—	5, 25, 1768, N. Castle*	
5, 23, 1765, N. C'stle.	L. Marsh Creek, Round Hill, {1748 to 1758, ...	5, 29, 1766, N. Castle.	
. . . . .	Rock River & Poplar Tent, N. C., 11, 16, 1769,	5, 24, 1770, Orang, *	
12, 20, 1774, Orange.	Toms Creek, 10, 17, 1775, to 10, 20, 1779, .	4, 10, 1782, Hanover.	
. . . . .	Upper Marsh Creek, 8, 16, 1775—	5, 22, 1786, Carlisle. *	
. . . . .	Great Cove, P. E., 10, 21, 1778, to 10, 21, 1779. Kittochton, Gum Spring, Va., {4, 12, 1780, to 4, 23, 1782. Bedford, summer of 1786—	5, 22, 1786, Carlisle.*	
. . . . .	Georgetown, D. C.. Frederick, Md.. {6, 19, 1782—	5, 22, 1786, Baltim're*	
9, 5, 1733, N. Castle,	Pequae, 10, 31, 1733, to 9, 19, 1736. Big Spring, 10, 13, 1738, to 4, —, 1739, . . .	. . . . .	4, . . 1739.
. . . . .	Middle Octorara, 11, 19, 1735, ...	12, 11, 1740, suspended and withdrew.	
. . . . .	Falling Spring, E. Conocochegue, {11, 16, 1739, to 7, 2, 1741.		
	Lower Pennsborough, 8, 5, 1749, to 11, 9, 1750,	. . . . .	11, 9, 1760.
. . . . .	S. River, Virginia, 9, 3, 1740, to 11, —, 1754. ‖ Shenadore, 9, 3, 1740—	5, 30, 1758, Hanover.	
. . . . .	Middle Spring, 11, 21, 1765—	5, 22, 1786, Carlisle.*	
. . . . .	Rocky Spring, 4, 13, 1768—	5, 22, 1786, Carlisle.*	
4, 20, 1759, N. C'stle,	Big Spring, 9, 19, 1759, to 4, 14, 1769. Carlisle, 9, 19, 1759, to 9, 9, 1772. Monaghan, 11, 15, 1769, to 9, 9, 1772, . . .	9, 10, 1772, Phila., 2d.	
. . . . .	Path Valley (Upper and Lower), 10, 11, 1775— Upper Tuscarora, 10, 11, 1775, to 11, 9, 1778.	5, 22, 1786, Carlisle.*	
4, 12, 1785, Phila., 2,	Carlisle 1st, 4, 27, 1785—	5, 22, 1786, Carlisle.*	
. . . . .	Paxton, 12, 22, 1738. Derry (old side), 1746, ...	5, 25, 1768, Phila. 2d.*	

‡ Hezekiah, simply, the name generally given; sometimes James, simply
§ So spelled by Thomas and Alexander (see fac-simile). But John, the grandson of Thomas, spelled his name Craighead.
‖ Augusta and Tinkling Spring, Va.

TABLE I.—PRESBYTERY OF DONEGAL (OLD.)

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Golston, Samuel.				
Hindman, John.	7. 2. 1741.			11. 11. 1742.
Hoge, or Hogg, John.				
Hunt, James.				
Huey, Robert.				
Henderson, Joseph.	6. 17. 1779.			6. 20. 1781.
Johnston, James.	10. 17. 1782.			8. 19. 1784.
King, John, D. D.,		4. 12. 1769. Phila. 2d.		8. 29. 1769.
Keith, Isaac.				
Lyon, James.		6. 17. 1740. N. Castle.		
Long, James.		6. 20. 1764. Phila. 2d.	Name dis. aftr 10. 1766.	
Lang, James.				
Linn, Wm. Adolphus.	4. 12. 1775.			
Linn, John.	12. 4. 1776.			6. 17. 1778.
Linn, William.				
McDowell, Alexander.	7. 30. 1740.			10. 28. 1741.
McMordie, Robert.				1753.
Magaw, Samuel.		11. 12. 1761. Philad.		
McPherrin, Thomas.	4. 16. 1773.			8. 17. 1774.
McFarquhar, Colin.				
McKnight, John, D. D.,	4. 12. 1775.			12. 4. 1776.
McConnell, James.	4. 12. 1775.			
McMillan, John, D. D.,		5. 25. 1776. N. Castle.		6. 19. 1776.
Martin, James.				

* By Synod.
† Foote's Sketches of Va., Second Series.
‡ See Samuel Gelston. Records Pres. Ch. 1735 and 1736.

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
4.13.1736. N. C'stle‡	. . . . .	4.7.1737 (at large), went to Va.†	
. . . . .	Sent as an Ev. to Va., 11. 11. 1742.		
	Accepted calls to Rock Fish & Mtn. Plain, 6.11.1745.	Name disap'rs from roll & records 1746.	
6.5.1759. N. Castle.	Tuscarora, Opekon, Cedar Creek, Va., ——1760. to 4.17.1772. .	5.22. 1786. Carlisle.*	
6.29.1763. NC'stle.*	Little Brittain. 6. 21. 1763. to 6. 16. 1767. .	5.22.1786. Baltmre.*	
12.3.1772. Londonderry. Ireland. .	. . . . .	10.13.1773. susp'nd'd 12. 3.1776. deposed.	
. . . . .	Great Conewago. 6.20. 1781—	5.22. 1786. Carlisle.*	
. . . . .	E. & W. Kishacoquillas. 8. 19.1784.	5.22. 1786. Carlisle.*	
. . . . .	Upper W. Conococheague. 8.29.1769.	5.22. 1786. Carlisle.*	
10.18.1780. Phila.1.	Alexander. Va. fall of 1780.	5.22. 1786. Baltmre*	
. . . . .	. . . . .	9.23.1742. name drp	
. . . . .	York, Shrewsbry, S.S. &P.E.4.16. '65. to8.13. '66.		
4.11.1769.*	Falling Spring. E. Conococheague. —1767—	5.22. 1786. Carlisle.*	
. . . . .	Upper, Centre, Limestone Ridge, 6. 17.1778—	5.22. 1786. Carlisle.*	
6.17.1777. Phila.1.	Big Spring. 10.3.1777. to 8.19.1784.	8.19. 1784. Lewist'n.	
. . . . .	. . . . .	5.30.1743. N. Castle.*	
. . . . .	U. Marsh Creek. 1753 to 4. 28.1761. Hanover. 11.23.1762.	5.25.1768. Phila. 2d.*	
. . . . .	Lancaster. S. S..7.—.1762. to 7.—.1763. New Castle. Christiana Bridge. S.S.6.22.1764to 10. .'65 By permission of New Castle Presb. . . .	Name dis. fr'm Rec.	
. . . . .	L. W. Conococheague E. Conococheague. NewSide Jerusalem (Hagerstn). 8.17.1774. to 6.17.1779	8.17.1774— . 5.22. 1786. Carlisle.*	
‖ 12. 21. 1774. Garlach. Ireland. .	Bedford. Frankstown (Hollidaysburg) Hart's Log (Alexandria), 12.26. 1774. to 10. 12. 1775.		
4.10.1776. Regul'ry	Donegal, Mt. Joy, 6.4.1776—	5.22.1786. N. Castle*	
. . . . .	Elk Branch. Va.. 12.4.1776. to 10.16.1782. L. Marsh Creek, Tom's Creek, 11.12.1783—	5.22. 1786. Carlisle.*	
. . . . .	Frontier Mis. work under Pres. 1775 to 1777.	5.22.1786. Lexingt'n*	
. . . . .	Chartiers, Pigeon Creek, Fall of 1776—	6.20.1781. Redstone*	
§ 6.18.1777. AssociatePres. of Pa.	L Marsh Creek. 4.29.1779. S.S. 1 year. Piney Creek. 11. 9. 1780.	5.22. 1786. Carlisle.*	

‖ As a correspondent member.
§ Records Pres. Ch. p. 478.

TALLE I.—Presbytery of Donegal (Old).

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Magill, Hugh.				
Morrison, Hugh.		4. 11. 1786, Roote, Ire.	5. 22. 1786, Carlisle.*	
Orr, William.				
Paull, John.				
Roan, John.				
Rhea, Joseph.				
Sanckey, Richard.	10. 27. 1736.			8. 31. 1738.
Smith, Sampson.		4. 3. 1750, Ireland.		4. . 1752.
Smith, Robert, D. D.,				
Steel, John.				
Slemons, John.	5. 11. 1763.			10. 31. 1765.
Strain, John.				
Stephens, Matthew.				
Thomson, John.				
Thomson, Samuel.		11. 17. 1737, Ireland.		11. 14. 1739.
Tate, Joseph.		4. 5. 1748.		11. 23. 1748.
Thompson, Amos.†				
Thom, William.	10. 10. 1771.			12. 3. 1772.
Vance, Hugh.	10. 13. 1769.			8. 21. 1771.
Waugh, Samuel.	12. 4. 1776.			4. 12. 1781.
Woods, Matthew.	10. 20. 1780.			6. 19. 1782.
Wilson, Samuel.	4. 14. 1785.		5. 22. 1786, Carlisle.*	

* By Synod.

† Mr. Thompson was living in Virginia when assigned by Synod to the Presbytery of Donegal. Though a number of times called, he appears never to have been settled as a pastor. His name

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
10, 15, 1777, Phila. 2.	Dick's Gap. P. E., 10, 15, 1777, to 10, 20, 1779. L. Tuscarora, Cedar Spring, 11, 24, 1779—	5, 22, 1786, Carlisle.*	
10, 11, 1732, N. C'stle	Nottingham, L. Octorara, Prior to 1732 to 9, 5, 1735. . .	1736, withdrw, Pres. withholding cert.	
12, 10, 1735, N. C'stle	Nottingham, 10, 13, 1736, to spring 1739. . .	. . . . .	Spg. 1739
5, 17, 1759, N. C'stle*	Derry, Paxton, Mt. Joy, N. side, 1746, to 10, 2, 1775. . .	. . . . .	10, 2, 1775
10, 11, 1770 Londonderry, Ire'd,	Piney Creek, 6, 25 ?, 1771, to 4, 11, 1776, ...	. . . . .	9, 20, 1777.
. . . . .	Hanover, 8, 31, 1738, to 6, 6, 1759, ...	6, 6, 1759, Hanover.	
. . . . .	Chestnut Level, 1752. . . . . Principal of an academy.	5, 25, 1768, N. Castle *	
6, 5, 1759, N. Castle,	Leacock, 3, 26, 1751, to 10, 30, 1759, ... Pequea, 3, 26, 1751—	5, 29, 1767, N. Castle*	
— 1752, N. Castle.	E. Conococheague, U. W. Conocheague, 1752 to 1756. W. Pennsboro (Carlisle) spring 1759, to 8, —'79 E. Pennsboro (Silver Spring), 1764, to 1775.	5, 25, 1768, Phila. 2d. *	8, —, 1779.
. . . . .	L. Marsh Ck., 10, 31, 1765, to 12, 21, 1774.		
	Slate Ridge, Chanceford, 11, 19, 1783—	5, 22, 1786, Baltimo.,	
6, 29, 1763, N. Cstle *	Then pastor at Chanceford & Slate Ridge, ...		5, 21, 1774.
10, 19, 1784, Letterkenny, Ireland,	Derry & Wayne on Juniata, 4, 13, 1785, called	5, 22, 1786, Carlisle.*	
10, 11, 1732, N. C'stle	Chestnut Level, 1732, to 8, 1, 1744, ...	. . . . .	—, 1753.
. . . . .	E. Pennsborough, 11, 14, 1739, to 3, 26, 1745. W. Pennsborough, 11, 14, 1739, to 11, 14, 1749. Great Conewago, 1750, to 4, 14, 1779, ...	5, 22, 1786, Carlisle.*	
. . . . .	Donegal, 11, 23, 1748—	5, 25, 1768, Phila. 2d.*	
1767, N. Brunswck*			
. . . . .	Alexandria, Va., 12, 3, 1772, to —, 1773. . . .	. . . . .	—, 1773.
. . . . .	Tuscoraro, Back Creek, Va., 8, 21, 1771—	5, 22, 1786, Carlisle.*	
. . . . .	E. Pennsborough, Monaghan, Summer, 1782—	5, 22, 1786, Carlisle.*	
. . . . .	Hanover, 6, 19, 1782, to 9, 13, 1784, ...	. . . . .	9, 13, 1784

disappears from the Records of Presbytery and Synod after 1786, until 1802, when it appears on the roll of the Presbytery of Winchester.

TABLE II.

PRESBYTERY OF CARLISLE—MINISTERS AND LICENTIATES.

When the Presbytery of Carlisle was erected on the 22d of May, 1786, by the Synod of New York and Philadelphia, the number of members of the old Presbytery of Donegal assigned to other Presbyteries was small. Four, viz: Messrs. Slemons, Hunt, Stephen B. Balch and Keith, were to cast in their lot with the new Presbytery of Baltimore, which was to meet for the first time in Baltimore the last Tuesday of October, 1786; and Mr. McFarquhar was directed to find a home in the mother Presbytery of New Castle. Those assigned to the Presbytery of Carlisle were the Rev. Messrs. Samuel Thomson, John Hoge, Hugh Magill, Robert Cooper, James Martin, James Lang, John Craighead, John King, Hugh Vance, Thomas McPherrin, John McKnight, Dr. Robert Davidson, John Black, Samuel Dougal, John Linn, David Bard, Samuel Waugh, Joseph Henderson, Matthew Stephens and James Johnston: and from the Second, Presbytery of Philadelphia, John Elder and Robert McMordie. These were all settled pastors excepting three, viz: Messrs. Thomson, Hoge and McMordie. Mr. Thomson was far advanced in life, and had ceased from the active labors of the ministry. He died in less than six months after the organization of the Presbytery. From the time of his release from the pastoral charge of Tuscarora, Opekon and Cedar Creek, Va., in 1772, Mr. Hoge had been, and was still, engaged performing evangelistic work, for which he was peculiarly adapted. Mr. McMordie was never settled as a pastor after the disbanding of the Army of the Revolution, and his discharge from the chaplaincy of the First Pennsylvania Brigade. Having returned to the field of his first labors in the ministry, he was living retired near Gettysburg at the time of Presbytery's organization: and ten years later his remains were laid to rest along side those of former parishioners, in "Black's graveyard."

In addition to the above named ministers there were also

two licentiates from the Presbytery of Donegal, viz: Samuel Wilson, licensed on the 14th of April, 1785, and Hugh Morrison, received as a licentiate from the Presbytery of Roote, Ireland, the 11th of April, 1786.

Just as the names of these persons and their relations to the Presbytery of Donegal prior to this time are found in the table of that Presbytery by the initial letter of their names, so their relations to the Presbytery of Carlisle subsequent to this will be found in the following table. These tables supplement each other, *e. g.*, take Robert Cooper. In the table of the Presbytery of Donegal we find him licensed February 22, 1765, ordained November 21, 1765, installed pastor of Middle Spring church the same day and transferred (by the action of Synod) to the Presbytery of Carlisle May 22, 1786. Then turning to his name in the table of the Presbytery of Carlisle, we find this record: Received from the Presbytery of Donegal October 17, 1786; pastoral relation at Middle Spring dissolved April 12, 1797; died April 5, 1805.

TABLE II.—Presbytery of Carlisle.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Arnold, John.				
Adair, James.	10.9.1801.			
Atwater, Jeremiah, D.D.				
Agnew, John H., D. D.	4.11.1827.		10.30. 1827. Redstone.	
Adam, William.				
Agnew, John R.				
Alexander, Samuel C.				
Arthur, Richard.				
Anderson, Matthew.	6.11.1878.			6.12.1878.
Armstrong, Reuben H.				
Black, John.				
Bard, David.				
Bryson, John.	10.8.1789.			12.22.1790.
Boyd, John.	12.21.1791.			4.9.1794.
Brown, Mat'w, D.D., LL.D	10.3.1799.		10.6.1801, Huntingd'n.	
Brady, Joseph.	10.8.1801.			10.3.1804.
Bell, Samuel.	4.9.1806.		9.27.1808. New Castle.	
Boyd, Alexander.		4.13.1808. N. Castle.		9.29.1808.
Buchanan, James.		4.13.1808. N. Castle.		9.29.1808.
Baber, James.		4.12.1826. N. Bruns'k		9.28.1826.
Brackenridge, James G.		10.2.1832. N. Bruns'k		10.4.1832.
Bradley, William.	10.3.1838.		10.5.1847. Iowa.	
Bradbury, Elbridge.		11.17.1839 N. Bruns'k		11.18.1839.
Brownson, James I., D.D.	10.6.1840.		4.13.1841. Redstone.	
Boggs, John M.		10.1. 1844. Donegal.		4.9.1845.
Black, James.				
Brown, R. A.				

† Dauphin.

Ministers and Licentiates.

Ministers Received	Pastorates.	Ministers Dismissed,	Deceased
10. 4. 1797. Monaghan, Ireland, .	. . . . .	10. 3. 1798. Albany.	
. . . . .	Paxton, Derry, { P. E. 4. 12. 1803. to 9. 20. 1803. . . .	. . . . .	9. 20. 1803.
4. 10. 1810. Addison Associatn of Vt.	Pres. Dickinson Col. 1809 to 1815, ...	9. 25. 1816 Asso. of Ct.	
11. 28. 1832. Wash'tn	. . . . .	10. 7. 1834 Wilmingtn	
11. 18. 1839. Relief Syn., Scotland.	Falling Spring. 5. 2. 1840. to 4. 13. 1841. . .	4. 13. 1842 Huntngdn.	
4. 9. 1850. Stubenv'l	Monaghan, Petersburg, { S. S. 1861 to 1862.	6. 10. 1851. Ohio.	
10. 7. 1873. Osage, .	. . . . .	. . . . .	2. 30. 1888.
4. 9. 1873. Hunt'gdn	Upper Path Valley. 5. 23. 1873. to 3. 1. 1887.		
	Millerstown, Newport, { 6. 30. 1887—		
2. 2. 1875 Westmst'r	Buck Valley, 2. 19. 1875. to 6. 14. 1876.		
	Warfordsburg, 2. 19. 1875. to 10. 20. 1876.		
	Green Hill, Wells Valley, { S. S. 10. —. 1876. to 4. 1. 1877.		
	Fayetteville, S. S. 12. 23. 1877. to 3. 26. 1882. .	10. 20. 1882, Huntgdn.	
. . . . .	. . . . .	4. 14. 1880. Phila. Cen	
12. 16. 1886, C. Fear,	Harrisburg, Elder St. . 12. 16. 1886–		
10. 17. 1786. Doneg'l	U. MarshCk. (Gettysbg) 8. 16. 1775*, to 4. 10. '94	10. 9. 1800. Redstone.	
10. 17. 1786. Doneg'l	Bedford, summer 1786, to 10. 6. 1789. . . .	‡5. 20. 1794 Huntgdn.	
. . . . .	Chilisquaque, Warrior Run, { 6, 8, 1791—	‡5. 20. 1794. Huntgdn.	
. . . . .	Tuscarora, Falling Waters, Va., { 4. 9. 1794 to 4. 16. 1801.	4. 13. 1803. N. Bruns'k	
. . . . .	Mouth of Juniata, Sherman's Creek, Middle Ridge, { 10. 3. 1804. to 4. 24. 1821. .	. . . . .	4. 24. 1821.
. . . . .	Bedford. 11. 8. 1808. to 9. 26. 1815.	10. 8. 1817. Phila.	
. . . . .	Harrisburg. 1. 12. 1809. to 9. 26. 1815.		
	†Middle Paxton. 1. 12. 1809. to 4. 10. 1811.		
	Greencastle, Waynesboro', { autumn. 1818. to 4. 12. 1839	10. 1. 1839 Logansp'rt	
. . . . .	Hancock&vicin. Evan. . 9. 28. 1826. to 10, 27. '29	10. 27. 1829 Winchstr.	
. . . . .	Shellsburg, Evan. . 10. 4. 1832. to 10. 4. 1833.	. . . . .	10. 4. 1833.
. . . . .	Bedford. 11. 18. 1839. to 4. 13. 1841.	10. 21. 1841. Northumberland.	
. . . . .	Paxton, Derry, { summer 1845 to 10. 6. 1847. . . .	10. 3. 1848. Coshocton	
4. 8. 1851. Winchstr	. . . . .	10. 5. 1859. Winchstr.	
10. 5. 1858. Chicago.	Hagerstown. 10. 17. 1858. to 10. 2. 1861. . . .	4. 15. 1863. Donegal.	

* See Table of Presbytery of Donegal.
‡ By General Assembly.

TABLE II.—PRESBYTERY OF CARLISLE.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Beatty, William T., D. D.		5. 15. 1861, Zanesville		5. 16. 1861.
Brown, William G.				
Bliss, John C., D. D.		4. 13. 1863, Phil. Cen.		5. 13. 1863.
Baker, Hiram.				
Bradley, Matthew P.	4. 10. 1873.		4. 14. 1874. Pittsburgh.	
Burns, Charles E.	6. 14. 1876.		10. 3. 1876. Newton.	
Bailey, Malachi C.,				
Bonner, George M.		10. 19. 1877, Troy.		11. 1, 1877.
Barnes, W. Smith.	4. 9. 1884.		10. 7, 1884. Phila. North	
Baker, Francis M.				
Barbor, John P.				
Barr, John C.				
Burchfield, William M.				
Cooper, Robert, D. D.,				
Craighead, John.				
Caldwell, Joseph.		10. 17. 1787, Roote, Ir.	4. 13. 1791. Lexington.	
Cathcart, Robert, D. D.		4. 9. 1793, Phila.		10. 2. 1793.
Culbertson, James.	4. 10. 1811.		4. 15, 1812. Lancaster.	
Chamberlain, Jerem', D. D.	4. 10. 1817.			10. 26. 1819.
Creigh, Thomas, D. D.	4. 13. 1831.			11. 17. 1831.
Cummins, Charles P.	4. 17. 1835.			4. 13. 1836.
Clark, David D., D. D.	4. 12. 1837.			4. 12. 1838.
Clark, Albert B.	4. 14. 1841.		10. 18. 1841. Blairsville	
Cook, Isaac M.	4. 13. 1843.		4. 9. 1844. Ohio.	
Culbertson, M. Simp., D. D.	8. 2. 1843.			5. 29. 1844.
Cross, John.				
Clark, Joseph.	6. 11. 1851.			6. 3. 1852.
Craig, William B.	6. 13. 1855.			6. 17. 1857.
Cramer, John K.		4. 9. 1856. Winchestr.		5. 7. 1856.
Clark, John H.		11. 17. 1857, Ohio.		11. 18. 1857.

* See Table of Presb. of Donegal

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Greencastle, 5.16.1861. to 4.15.1863. Waynesboro', 6.20.1861. to 4.15.1863. . . .	4.16.1863. N. Bruns'k	
6.12.1861. Omaha.	. . . . .	10.1.1861. Potomac.	
. . . . .	2d Ch. Carlisle, 5.13.1863. to 10.18.1867. . .	10.18.1867. Newark.	
4.10.1872. Yadkin.	Harrisburg, Elder St., 4.14.1872. to 4.14.1875	4.10.1877. Knox.	
6.20.'78. Shenango	Middletown, 7.2.1878. to 4.13.1881.	10.3.1882 Redstone.	
. . . . .	Harrisburg, Elder St., 11.1.1877. to 4.11.1883	4.8.1884. St. Louis	
1.2.1885. Maumee.	Dauphin, 1.15.1885 —		
11.9.'85. Westm'str with the church of Monaghan. . .	Monaghan, to 10.6.1886. Petersburg, S.S., —— to 1884.	4.13.1887. Emporia.	
6.16.'87. Huntngdn	Monaghan, 7.12.1887 - Petersburg, 5.18.1888 —		
6.16.'87. Huntngdn	Landisburg. Centre. Upper. Buffalo. — 7.27.1887 —		
10.17.1786. Donegal	Middle Spring, 11.21.1765.* to 4.12.1797. . .	. . . . .	4.5.1805
10.17.1786. Donegal	Rocky Spring, 4.13.1768.* to 4.9.1799. . . .	. . . . .	4.20.1799
. . . . .	York, 10.2.1793. to 4.11.1837. . . . . . †Round Hill, 10.2.1793. to 10.28.1834.	4.15. withdrew to 1840. Pres. of Hbg	
. . . . .	Bedford, fall of 1819. to 12.12.1822.	12.12.1822. Transylv.	
. . . . .	U. W. Conococheague, or Mercersburg. 11.17.1831. to 4.21.1880.	. . . . .	4.21.1880.
. . . . .	Dickinson, 4.13.1836. to 4.9.1844.	4.9.1844. Iowa.	
7.7.1846. Iowa. . .	Waynesboro', P.E., 7.7.1846. to 1.26.1847. .	1.26.1847. Clarion.	
. . . . .	Schellsburg, summer of 1838 to 14. 4.1843. Lower Marsh Ck., 6.16.1843. to 5.7.1856. . Waynesboro', S.S., 6.14.1848. to —. 1853.	5.7.1856. Huntingd'n	
. . . . .	Missionary to Ningpo, China, 1845.	1854. Ningpo, China.	
6.10.1851. Blairsvle	Middletown, 6.26.1851.	. . . . .	1851.
. . . . .	Falling Spring, 6.3.1852. to 10.7.1857. . . .	. . . . .	6.9.1865.
. . . . .	Bloomfield. Sherman's Ck.. Mouth of Juniata. — 6.17.1857. to 6.11.1867. .	6.9.1873. Blairsville.	
10.23.1879. Blairsvl			
. . . . .	Welsh Run, Pa. . Williamsport, Md.. — 5.7.1856. to 4.13.1859.	10.8.1862. Baltim're.	
. . . . .	Landisburg. Centre. Upper. — 11.18.1857. to 6.3.1862.	10.5.1864. Hunt'gd'n	

† Afterwards Hopewell.

TABLE II.—PRESBYTERY OF CARLISLE.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Cattell, W. C., D. D., LL. D.				
Chalfant, George W.		4, 10, 1861, Saltsb'rg,		6 20, 1861.
Cain, George F.	11, 19, 1861,		4, 14, 1863, Newton.	
Cochran, William P., D. D.				
Carnahan, David, T.				
Crawford, J. Agnew, D. D.				
Cole, Jacob H.		10, 19, 1870, N. Castle.	10, 6, 1874, name drop'd	
Cassat, David W.	4, 10, 1872.		2, 12, 1874, Pittsburgh.	
Campbell, William W.				
Caldwell, John C., D. D.				
Chambers, George S., D. D.				
Cooper, John H.				
Dougal, Samuel,				
Davidson, Robert, D. D.				
Denny, David.	10, 6, 1791.			4, 9, 1794.
Davidson, Patrick.				
Duffield, George, Jr., D. D.		4, 10, 1816, Phila.		9, 25, 1816.
De Witt, William R., D. D.		4, 13, 1819, New York.		10, 26, 1819.
Davidson, Robert, D. D.	4, 13, 1831.		1, 18, 1832, W. Lexingtn	
Dickey, John.				
Dickerson, Jonathan.				
Davie, J. T. Marshall.				
Davis, Thomas K.	6, 13, 1849,			10, 2, 1850.
* Dunlap, Robert W.				
Dinsmore, William H.		4, 10, 1861, Phila.		11, 19, 1861.
Donaldson, James.		4, 10, 1861, Ednbg, Sct	4, 9, 1862, North River.	
Donnelly, Samuel J.				

* Mr. Dunlap accepted a call to Hagerstown October 22, 1851, but was not installed until the spring of 1853.

Ministers and Licentiates.

Ministers Received.	Pastorates	Ministers Dismissed.	Deceased
8.14.1860, Newton.	Harrisburg, Pine St..9.2.1860, to 11.12.1863.	7.5.1864, Phila. 2d.	
. . . . .	Mechanicsburg, 6.20.1861, to 4.15.1863.		
	Chap. 84th Reg. P. V..4.15.1863.	10.6.1863. St. Clairsv	
6.3.1862, Palmyra.	Millerstown, Buffalo, Newport, S.S..4.18.1863, to 8.6.1867. (S.S. 6.3.1862, to 7.10.1867.		
	Millerstown, Newport, (8.6.1867, to 12.16.1868. . . .	4.14.1869. Palmyra.	
4.11.1865, Baltimr.	Gettysburg, 6.13.1865, to 5.16.1867.	5.16.1867. Ohio.	
7.9.1867, Northern Reformed, Pres.	Falling Spring, 7.10.1867, to 12.31.1886.		
	Falling Spring, P. Emer..12.31.1886 —		
4.9.'73 Crawfordsv	Gettysburg, 11.16.1873, to 5.11.1875.	10.6.1875. Huntngdn	
10.7.'74, North'bl'd	Chambersburg, Central, 10.22.1874, to 8.7.'83	8.7.1833. Chester.	
10.23.1879. N. York	Harrisburg, Pine St..11.11.1879 —		
10.10.1883. Clarion.	Buffalo, Centre, Upper, Landisburg, S.S. (6.10.1884, to 4.16.1885. .	8.17.1875. Blairsville	
10.17.1786. Donegal	U. & L. Path Valley. 10.11.1775, †to 10.4.1790	. . . . .	10.4.1790
10.17.1786. Donegal	1st Ch. Carlisle, 4.27.1785, †to 12.13.1812. . .	. . . . .	12.13.1812
. . . . .	Upper Path Valley, Lower Path Valley, (4.9.1794, to 10.9.1800		
	Falling Spring, 11.24.1800, to 4.11.1838. . . .	. . . . .	12.16.1845
10.8.1800. N. Castle	Tom's Creek, 10.21.1800, Piney Creek, —, 1801 (to 9.26.1810. . .	9.28.1814. Baltimore	
. . . . .	1st Church, Carlisle, 9.25.1816, to 3.23.1835.	3.23.1835, Phila. 2d.	
. . . . .	Harrisburg (Market Sq.), 11.12.1819 — . . .	4.15.1840, withdrew to Pres. of Hbg.	
12.23.1834. N. C'stle	Bloomfield, Landisburg, Buffalo, (winter of 1834-5 to 10.4.1854.	. . . . .	10.20.1855
10.2.1839, Bedford.	Williamsport, Md., S.S., 1838, to 1842.		
	Hancock, Md., S.S., 1841, to 1842.	. . . . .	9.28.1842
10.5.1840. N. Castle	Hagerstown, 11.7.1840, to 4.13.1842.		
	Greencastle, 11.7.1840, to 4.9.1845. . . .	10.20.'46. N. Bruns'k	
. . . . .	Fayetteville, S.S..1849 to 1850.		
	Bedford, 11.10.1850, Schellsburg, 11.17.1850. (to 6.12.1855. . .	10.25.1855. Califor'.	
6.14.1859, Stockton	Middletown, 11.10.1859, to 4.9.1862.	7.5.1864. Richland.	
10.22.1851. Baltimr	Hagerstown, Md., spring, 1853 to 1.17.1856.	. . . . .	2.17.1856
. . . . .	Silver Spring, 11.19.1861, to 4.12.1865. . .	4.10.1866. Luzerne.	
4.13.1864, N. Castle	Hancock, Md..S.S..4.13.1864, to —.1865.	Removed to Covington, Ky..1866.	1868

† See Table of Presb. of Donegal.

TABLE II.—Presbytery of Carlisle.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Donaldson, James H.		10. 4. 1864, Saltsburg.		10. 5. 1864.
Downing, J. G.				
Downey, William W.				
Demarest, John K., D. D.				
Davenport, Isaac W.		10, 22, 1875. Chester.		11. 7. 1875.
Davenport, Silas A.				
Diener, John F.				
Devor, William M.	6. 10. 1884.		8. 17. 1885. Wooster.	
Duncan, George S.	6. 21. 1888.			6. 21. 1888.
Dobbin, Thomas.				
Elder, John.				
Elliott, David, D. D., LL. D.	9. 26. 1811.			10. 7. 1812.
* Emerson, Edwin.		6. 3. 1852, N. Bruns'k.		9. 1. 1852.
Eells, W. W.				
Edwards, Tryon, D. D.				
Erskine, Ebenezer, D. D.				
Edgar, John, Ph. D.				
Elliott, George.				
Eckles, Mervin J.	6. 15, 1881.		6. 13, 1882. Baltimore.	
Erskine, J. S. E.	6. 25. 1889.			
Fullerton, Matthew L.		4. 12. 1825. N. York 2d		9. 28. 1825.
Fine, Lambert S.		4. 14. 1858. Philad.		5. 19. 1858.
Fitzgerald, James D.	6. 15, 1859.		4. 11. 1860. St. Clairsv'l.	
Finney, Henry G.		5. 15. 1861. N. Castle.		5. 27. 1861.
Ferriday, W. Calvin.	4. 9. 1862.			9. 17. 1862.
Ferrier, Edsal.				
Fleming, Joseph H.				
Foulk, John S.				
Ferguson, Thomas J.				
Grier, Isaac.	12. 21. 1791.			4. 9. 1794.

* Mr. Emerson has been abroad (in France, England and Germany) since 1863

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Schellsburg, 12.7.1864—	. . . . .	10.1.1868
6.14.'70, Steubensv	Millerstown, Newport, S. S. 1869 to 1870.	10.4.1871, SanFranco	
4.13.1875 Winchstr	Paxton, 4.29.1875, to 9.18.1877. Duncannon, 10.18.1877, to 10.6.1880.	11.9.1885, Baltimore.	
1.28.'76, Binghmtn	Gettysburg, 1.28.1876 —		
. . . . .	Harrisburg, Elder St., 11.7.1875, to 3.1.1877.	3.1.1877, Newark.	
6.11.1878, Pittsbgh	Landisburg, P. E. Shermansdale, S. S., 10.3.1878, to 4.14.1880	4.14.1880, Huntingdn	
4.9.1884, Synod of Susq. (Lutheran)	Dickinson, P. E., 4.9.1884, to 10.6.1885. . . .	10.6.1885, Huntingdn	
. . . . .	Dickinson, 6.21.1888 —		
10.3.'88, St. Lawrns	Upper Path Valley, 10.24.1888.		
10.17.1786, Phila. 2.	Paxton and Derry, 12.22.1738, † to 4.13.1791.	. . . . .	7.17.1792
. . . . .	Mercersburg, 10.7.1812, to 10.27.1829.	10.27.1829 Washngtn	
. . . . .	Greencastle, 9.1.1852, to 8.14.1860. Waynesboro', 4.13.1859, to 8.14.1860.		
6.12.'55, Londond'r	2d Church Carlisle, 6.12.1855, to 4.9.1862. . .	6.7.1864, Ohio.	
4.9.1867, N. London Consociaton	Hagerstown, 4.20.1867 —	By Reunion, in 1870, Baltimore.	
4.13.1870, Chicago	Big Spring, 4.14.1870 —		
10.4.1870, Westmst	Bloomfield, 11.9.1870, to 9.14.1883. Pres. Wilson College, 9.14.1883.		
10.22.'80, Northum	McConnellsburg, Green Hill, Wells Valley, .17.1880, to .12.1884. .	2.12.1884, Huntingdn	
. . . . .	Hagerstown, Greencastle, 2d. 9.28.1825, to 9.17.1833. .	. . . . .	9.17.1833
. . . . .	Falling Spring, 5.19.1858, to 6.15.1859. . . .	10.3.1860, Geneva.	
10.2.'66, St. Clairsv	Cumberland, Md., 10.7.1868 —	By Reunion in 1870, Baltimore.	
. . . . .	Gettysburg, 6.27.1861, to 6.7.1864.	4.13.1869, Philad. 2d	
10.3.1888, Northum	St. Thomas, Rocky Spring, 11.1.1888 —		
. . . . .	Chap. 121st Reg. P. V., 4.17.1862. Middletown, 5,—, 1863, to 7,5,1864. . . .	4.13.1869, Phila. 2d.	
10.4.1871, Hudson,	Prof. Penna. College. . . . . Gettysburg, S. S., —, 1867, to 1869.	4.10.1873, Lehigh.	
10.7.1873, Northum	Robert Kennedy, Memor. (Welsh Run), 10. 31.1873 —		
10. 7. 1874, Zion Classis (Reformd)	. . . . .	4.2.1875, Baltimore.	
2.11.'79, Shenango	Silver Spring, 2.23.1879 -		
Pine Creek, Lycoming, GreatIsland, 4.9. 1794	. . . . .	5.20.1794, Huntingdn	

† See Table of Presbytery of Donegal.

TABLE II.—Presbytery of Carlisle.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Graham, James.	11. 27. 1800.		4. 10. 1804. Redstone.	
Graham, Robert.	4. 14. 1808.		4. 12. 1809. N. Castle.	
Grier, Robert S.		4. 12. 1814. N. Castle.		9. 28. 1814.
Galloway, John S.	4. 15. 1830.		4. 13. 1831. Lancaster.	
Graham, William A.	6. 2. 1847.			12. 12. 1851.
Grier, Laverty.	4. 11. 1849.		10. 1. 1850. Clarion.	
Gordon, J. Smith.	6. 17. 1857.			6. 17. 1858.
Grier, David.				
Geddes, W. Nevin, Ph. D.	6. 27. 1861.			5. 5. 1871.
Gallaudet, S. H. S.				
Green, Oliver M.	6. 15. 1870.			10. 3. 1872.
Gibson, Robert P.				
George, Samuel C.				
Gilland, J. W.		10. 23. 1880. E. Pa. Classis (Ref'd Ch.)		6. 14. 1881.
Garver, James, C.				
Gordon, James A.	4. 9. 1884.			6. 10. 1885.
Groff, John H.	11. 9. 1885.			6. 8. 1886.
Given, Joshua H.	6. 25. 1889.			
Hoge (or Hogg), John.				
Henderson, Joseph.				
Herron, Francis, D. D.	10. 4. 1797.			4. 9. 1800.
Hayes, John.	4. 14. 1808.			4. 12. 1809.
How, Samuel B., D. D.				
Hall, Baynard.				
Harper, James, D. D.				
Hall, William McClay.				
Heberton, Alexander.				
Howell, John G.		4. 13. 1843. N. Brunsk	11. 6. 1844. Redstone.	
Hershey, Andrew M.				
Hanson, Hezekiah.	10. 4. 1848.			8. 22. 1849.

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Tom's Creek, Piney Creek, fall. 1814 to 12. 28. 1865. . . .	. . . . .	12. 28. 1865
. . . . .	Upper Path Valley. 12. 12. 1851. to 4. 13. 1853. Williamsport, Md., P. E., 4. 13. 1854. to 6. 12. '55	6. 12. '55. Eastrn Shor	
. . . . .	Lower Path Valley. Burnt Cabins 6. 17. 1858 –		
10. 3. 1860. Erie.	Dickinson. 10. 30. 1860. to 6. 7. 1864.	6. 7. 1864. Clogher, Ire	
. . . . .	Waynesboro', 5. 6. 1871. to 10. 4. 1871. Prof. Math. Hanover Col., Ind. 1872 to 1876. Prin. Classical Sch., Williamsport, 1881 to '85		
10. 4. 1864. Baltimre	Dickinson. 10. 25. 1864. to 7. 25. 1866.	4. 25. 1866. name drp.	
. . . . .	Missionary to Japan.	10. 7. 1874. Japan.	
4. 14. 1881. Japan.	. . . . .	. . . . .	11. 17. 1882
6. 11. 1872. Holston.	Silver Spring. 11. 21. 1872. to 10. 6. 1875. . . .	10. 23. 1879. Erie.	
4. 13. 1875. Siam.	St. Thomas. Rocky Spring. 11. 25. 1875. to 2. 10. 1887. . .	6. 16. 1887. Pittsb'gh.	
. . . . .	Duncannon. 6. 14. 1881. to 4. 10. 1884.	4. 10. 1884. Northum	
10. 9. 1883. Washngt	Landisburg. P. E., Shermansdale. S. S.. 10. 9. 1883. to 6. 10. 1884	6. 10. 1884. Huntngdn	
. . . . .	. . . . .	4. 13. 1886. Kalamazo'	
. . . . .	Steelton 1st., Middletown. S. S., Middletown. P.. 6. 8. 1886 – 4. 23. 1889.		
10. 17. 1786. Donegal	. . . . .	5. 20. 1794. Huntigd'n	
10. 17. 1786. Donegal	Great Conewago. 6. 20. 1781. * to 5. 21. 1795.	4. 11. 1798. Redstone.	
. . . . .	Rocky Spring. 4. 10. 1800. to 4. 9. 1811. . . .	4. 10. 1811. Redstone.	
. . . . .	Silver Spring, Monaghan. 4. 12. 1809. to 4. 12. 1814. . . .	. . . . .	9. 4. 1815
10. 28. 1820. Phila.	Pres. Dickinson College.	6. 27. 1832. N. Brunsk classis (Ref. Dtch.)	
10. 30. 1833. Vincens	Bedford, S. S., 10. 30. 1833. to 4. 11. 1839. . . .	4. 11. 1839. N. Brunsk	
4. 15. 1840 Baltimre	Shippensburg. 5. 9. 1840. to 4. 13. 1870.	. . . . .	5. 14. 1876
7. 21. 1841. Harrisbg	. . . . .	6. 21. 1842. Washngtn	
4. 8. 1845. Huntingd	Bedford. spring. 1845. to 10. 6. 1847.	9. 29. 1849. Huntngdn	
10. 20. 1842. N. Castl	Bedford. 4. 15. 1843. to 10. 1. 1844.	10. 8. 1845. Luzerne.	
10. 20. '46. Kaskaskl	. . . . .	4. 9. 1850. Baltimore.	
. . . . .	Mouth of Juniata, S. S. 4. 11. 1849. to 2. 5. 1854. Millerstown. S. S. —. 1851. to 2. 5. 1854. Mouth of Juniata, Sherman's Creek, P. . 2. 5. 1854. to 7. 8. 1856.	4. 15. 1857. Schuyler.	

* See Table of Presbytery of Donegal.

TABLE II.—Presbytery of Carlisle.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Hays, Isaac N., D. D.		10. 1. 1850, Ohio.		10. 10. 1850.
Henderson, J. S. H.				
Hepburn, Andrew D., D. D.	1. 13. 1857.		5. 25. 1858. Lexington.	
Hillman, W. G.				
Hench, Thomas H.	4. 12. 1866.		4. 11. 1867. Warren.	
Hillis, William H.		10. 8. 1868. Allegh'ny		7. 8. 1869.
Hamilton, James J.				
Halbert, William H.				
Hunter, James D.				
Hoover, Robert H.	4. 9. 1884.			6. 10. 1885.
Hibben, John Grier.		4. 13. 1887. Peoria.		5. 19. 1887.
Hayes, I. Potter.				
Henkell, Wm. E.	4. 10. 1889.		4. 10. 1889. N. River.	
Hill, John W.	4. 10. 1889.			4. 11. 1889.
Irvine, James F.				
Inglis, George S.		10. 1. 1844. Baltimore		11. 6. 1844.
Johnston, James.				
Johnston, John.				
Jones, Daniel.				
Johnston, William B.	10. 4. 1843.		Name disappears after April, 1848.	
Johnston, Mervin E.		8. 22. 1849. Steubenv'l		8. 22. 1849.
Johnston, Robert.				
Johnson, Samuel L.	6. 16. 1869.		6. 30. 1870. Allegheny	
King, John, D. D.				
Kennedy, Robert,		10. 7. 1801. N. Castle		4. 13. 1803.
Kellar, Isaac.	10. 7. 1818.			10. 26. 1819.
Kennedy, John H.	10. 3. 1822.		6. 9. 1825. Philad.	
Krebs, John M., D. D.	10. 28. 1829.			10. 29. 1830.
Knox, James.	10. 28. 1829.		9. 19. 1832. N. Castle.	

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Great Conewago, 10. 10. 1850, to 6. 13. 1854.		
	Middle Spring, 6. 13. 1854. to 11. 20. 1868.		
	Chambersburg, Central, 12. 11. 1868. to 5. 5. '74.	5. 5. 1874, Topeka.	
10. 6. 1875, Topeka.	State Normal School, Shippensburg, Prin..	9. 17. 1878, Allegheny	
11, 17, 1852, Ebenezr	Big Spring, 11. 18. 1852. to 10. 8. 1862. . . .	10. 8. 1862, Potomac.	
4. 10, 1866, Richland	Silver Spring, 5. 31, 1866. to 6. 11. 1867.		
	Barton & Lonocoming, P. E.. 6. 11. 1867, to 10. 8. 1868.	11. 20. 1868, Baltim're	
. . . . .	Gettysburg, 7. 8. 1869. to 10. 20. 1871.	6. 11. 1872, Platte.	
10, 27, 1869, Huntgn	Buffalo, 11. 22, 1869. to 10. 3. 1872.		
	Upper, 11. 23. 1869.		2. 19, 1886
	Millerstown, 7. 3. 1871. } to 5. 11. 1875. . .	. . . . .	
4. 14, 1881, Chester.	. . . . .	. . . . .	4. 24, 1881
4. 9. 1884, W. Jersey	Greencastle, 4. 29. 1884—		
. . . . .	McConnellsburg,		
	Green Hill, } 6. 10. 1885—		
	Wells Valley.		
. . . . .	Falling Spring, 5. 19. 1887—		
8. 16. 1887, Huntgdn	Harrisburg, 7th St.. 7. 5. 1887—		
. . . . .	. . . . .	6. 25. 1889, Neb. City.	
10, —, 1829, Huntgn (by Syn). . . .	N. Buffalo, } —to 9. 21. 1830.	4. 8. 1834, Roote, Ireld	
	Liverpool.		
. . . . .	Schellsburg, fall 1844, to 4. 13. 1847.	6. 2. 1852, Coshocton.	
10, 17, 1786, Donegal	East and West Kishacoquillas, 8. 19, 1784*—	5. 20. 1794, Huntingdn	
5. 26, 1787, Phila.. .	Shaver's Creek, 11, 14, 1787. to 10. 7. 1789.		
	Harts Log, 11. 14. 1787—.	5, 20. 1794, Huntingdn	
	Huntingdon, 4. 13. 1790—		
4. 13. 1790, N. Castle	. . . . .	. . . . .	4. 8. 1814
. . . . .	2d Church, Carlisle, 8. 22. 1849—	. . . . .	7. 31. 1854
4, 9, 1850, Steubenvl	Gettysburg, 6. 4. 1850. to 10. 3. 1855. . . .	10. 3. 1855, Peoria.	
10. 17, 1786, Donegal	U. W. Conococheague (Mercersburg), 8. 29, 1769. to 9. 25. 1811.*	. . . . .	7. 15. 1813
. . g	E. Conococheague, } 4. 13. 1803. to 4. 9. 1816.		
	L. W. Conococheague }		
	Cumberland, Md.. S. S.. 1816 to 1825.		
	L. W. Conococheague, S. S.. 1825 to 1843. .	4. 15. 1840, withdrew to Pres. Harrisburg	
	McConnellsburg, S. S.. 1827 to 1833.		
	Rocky Spring, S. S.. 1836 to 1840.		
. . . . .	McConnellsburg, fall, 1819. to 4. 13. 1824. .	4. 17. 1835, Sangamon	
. . . . .	. . . . .	10. 29. 1830, N. Y. 1st	

*See Presbytery Donegal.

TABLE II.—Presbytery of Carlisle.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Kennedy, James F, D. D..	7, 8, 1846,		4, 11, 1848, Luzerne,	
Kerr, Boyd M..				
Kerr, William C. A..	4, 12, 1866,		10, 18, 1867, Phila. 2d.	
Kelso, Alexander P..	6, 10, 1868,			8, 11, 1869,
Kerr, J. Horner,		4, 9, 1873, Blairsville		5, 1, 1873,
Kieffer, W. T. Linn,	4, 14, 1875,		10, 6, 1875, Baltimore,	
Lang, James,				
Linn, John,				
Laird, Francis,	4, 13, 1797,		4, 10, 1800, Redstone,	
Linn, James, D. D..	9, 28, 1808,		9, 27, 1809, Huntingdon	
Laughran, Cornelius,				
Lyon, George A., D.D..	4, 9, 1828,		4, 14, 1829, Erie,	
Lyon, John,	10, 4, 1843,		11, 5, 1844, St. Louis,	
Love, William,		10, 7, 1845, Baltimore	7, 7, 1846, Winchester,	
Lillie, James, D.D.,				
Logan, William H..	6, 16, 1869,		6, 21, 1871, Washn. City	
Lane, Cornelius R., D.D., Ph. D..				
Laughlin, J. Hood,	4, 9, 1879,			4, 13, 1881,
Lindsey, Edwin J..	4, 11, 1888,		6, 25, 1889, Ft. Dodge,	
McMordie, Robert,				
McPherren, Thomas,				
McKnight, John, D.D.,				
Martin, James,				
Magill, Hugh,				
Morrison, Hugh,		10, 17, 1886, Donegal,		5, 13, 1788,

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
10. 1. 1850. Luzerne.	Fayetteville, S. S., 1847 to 1848. Fayetteville, S. S., Fall of 1850 to 1854. Prin. Chambersb'g Acad. 1851 to 1855. Dickinson, 5. 17. 1855. to 4. 13. 1859. Fayetteville, S. S., 1864 to 1874. Prof. Wilson Col., 1869 to 1876. Fayetteville, S. S., 1882—		
10. 20. 1864. Ohio. .	Mechanicsburg. 10. 4. 1865. to 4. 14. 1868. . .	6. 10. 1868. Blairsville	
. . . . .	Missionary to India	8. 11. 1869. Lodiana, India.	
. . . . .	McConnellsburg. Green Hill, } 5. 1. 1873. to 10. 6. 1875. . Wells Valley.	6. 13. 1876. Kittanning	
10. 9. 1883. Baltimre	Mercersburg. 10. 30. 1883–		
10. 17. 1786. Donegal	Falling Spring. 1767* to 11. 4. 1793. . . . East Conococheague. 1867* to 11. 26. 1800	4. 14. 1802. suspend'd 4. 10. 1804. deposed.	
10. 17. 1786. Donegal	Upper, Centre, } 6. 17. 1778. * to 8. 30. 1820. Lime Stone Ridge	. . . . .	8. 30. 1820
4. 14. 1824. Champln	. . . . .	4. 11. 1826. Huntngdn	
. . . . .	Hagerstown, P. E., 10. 7. 1845. to 7. 7. 1846.		
7. 7. 1846. Classis of Ulster (Ref. D.).	2d Church Carlisle. 7. 7. 1846. to 10. 19. 1848. .	2. 13. 1849. Newton.	
10. 23. 1874. Washington City. . .	Millerstown, } 4. 27. 1876. to 6. 8. 1886. Newport, }		
	Presb. Missionary. 9. 1. 1886. to 1. 15. 1889. .	1. 15. 1889. N. Castle.	
10. 20. 1871. Lackawanna.	Prof. Math., Wilson Col., 1871 to 1876.		
. . . . .	Missionary to China.	10. 5. 1881. Shantung	
10. 17. 1786. Phila 2d	. . . . .	. . . . .	5. 22. 1796
10. 17. 1786. Donegal	E. Conecocheague, } 8. 17. 1774. * to 10. 2. 1799. L. W. Conocochgue, }	. . . . .	2. 4. 1802
10. 17. 1786. Donegal	L. Marsh Creek, } —11. 12. 1783. * to 9. 8. 1789. Toms Creek, }	10. 7. 1789. New York	
4. 10. 1810. N. York.	Rocky Spring, S. S., 9. 24. 1811. to 1815. Pres. Dickinson Col., 1815. to 1816.	. . . . .	10. 21. 1823
10. 17. 1786. Donegal	Piney Creek, 11. 9. 1780. *—4. 15. 1789. E. & W. Penn's Valley. Warrior Mark, } summer. 1789— Half Moon.	5. 20. 1794. Huntingdn	
10. 17. 1786. Donegal	Dick's Gap, P. E., 1777 to 1779, Lower Tuscarora, } 11. 24. 1779*— . . . . . Cedar Spring.	5. 20. 1794. Huntingdn	
. . . . .	Northumberland, Sunbury, } 11. 11. 1788— . . . . . Buffalo Valley.	5. 20. 1794. Huntingdn	

*See table of Presbytery of Donegal.

TABLE II.—PRESBYTERY OF CARLISLE.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
McClean, James,	10, 6, 1791,		10, 7, 1801, Redstone.	
Mahon, Samuel,	12, 21, 1791,		10, 3, 1792, Redstone.	
		12, 3, 1793, Redstone.	4, 15, 1795, sur. license.	
McConaughey, David, D. D., LL. D.,		4, 9, 1799, N. Castle.		10, 8, 1800,
McGinley, Amos A., D. D.,	10, 9, 1801,			4, 13, 1803,
Moodey, John, D. D.,	10, 9, 1801,			10, 5, 1803,
McKnight, John, Jr., D. D.,	9, 26, 1811,			9, 25, 1816,
McFarlane, William,	4, 10, 1817,			
McClelland, Alex., D. D.,				
McKeehan, Alex., M. D.,	4, 12, 1826,			4, 13, 1830,
McKinley, Daniel, D. D.,	9, 29, 1826,			10, 30, 1827,
McIlwaine, Isaac,	4, 11, 1827,		4, 11, 1828, N. Brunsw'k	
McCullough, Jno. W., D. D.	4, 9, 1828,		4, 14, 1829, Baltimore.	
McLean, Daniel V., D. D.,	10, 28, 1829,		9, 21, 1830, Miami.	
McCachran, Robert,				
Mahon, Joseph,	4, 13, 1831,		10, 26, 1835, N. Bruns'k	
McFarlane, Alexander, or McFarland,				
McKee, Joseph B.,	10, 8, 1835,			4, 12, 1838,
McCandlish, William,	10, 5, 1837,		10, 2, 1838, Wooster.	
McKinney, Edmund D.,	10, 5, 1837,		10, 1 1839, Erie,	
McDonald, Samuel H.,				
McGill, A. T., D. D., LL. D.,				
Morris, George,		11, 17 1839, Phila.,		11, 18, 1839,
Murray, Joseph A., D. D.,		10, 18, 1841, Ohio,		4, 13, 1842,
Moore, Thomas V., D. D.,		6, 21, 1842, W. Jersey,		6, 21, 1842,
McClean, Oliver, O., D. D.,	4, 10, 1844,			11, 6, 1844,
McPherson, Robert,	4, 10, 1845,		10, 20, 1846, Ohio,	
McClay, Charles B.,	4, 15, 1846,			6, 2, 1847,
McCalla, William L.,				

Ministers and Licentiates

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Upper Marsh Creek, Great Conewago, 10.8.1800, to 3.15.'32,	3.15.1832, Washngtn	
. . . . .	Upper Path Valley, Lower Path Valley, 6.17.1803, to 4.9.1851,	. . . . .	5.1.1856
. . . . .	Middle Spring, 10.5.1803, to 4.14.1854, . . .	. . . . .	10.6.1857
. . . . .	Rocky Spring, 11.13.1816, to 1.20.1836. St. Thomas, ——, 1824, to 1.20.1836, ... Fayetteville, S.S., ——, 1830, to 1836.	1.20.1836, Lewes.	
. . . . .	Missionary in S. W. Pa. and on Ohio river,	. . . . .	1817
10.2.1822, N. York,	Prof. in Dickinson College, ...	9.27.1831, N. Brunsk	
. . . . .	. . . . .	4.10.1832, Huntngdn	
. . . . .	Bedford, fall of 1827 to 9.28.1831. 2d Ch. Carlisle, 8.7.1833, to 7.31.1838. Agt. Bd. For. Mis., 7.31.1838, to 1841. Falling Spring, 11.5.1841, to 10.2.1850. . . .	10. 2. 1850, Ohio.	
10. 22. 1852, Ohio.	Agt. Bd. Home Mis., 1852 to 1855, ...	. . . . .	12.7.1855
10.29.1830, N. C'stle	Big Spring, 4.13.1831, to 10.8.1851, ...	. . . . .	2. 15. 1885
4.14.'68, N. Brunsk	. . . . .	. . . . .	11. 2. 1884
10. 28. 1830, Phila.,	Prof. Math., Dickinson College, 1830 to 1832.	12. 18. 1832. Oxford.	
. . . . .	Newburg, Roxbury, P. E., 4.12.1836, to 1839, ...	10.1.1839, Redstone.	
10. 18. 1841, Erie, .	Monaghan and Petersburg, S. S., 1841. For. Mis., Choctaw Nation, 1844 to 1856, . .	1859, Cincinnati.	
10.25.'37, N Brunsk	Cumberland, Md., S. S., 1837 to 1842, ...	4.14.1846, Huntngdn	
10.31.'38 As. Pr. Ch	2d Ch. Carlisle, 12.29.1838, to 12.29.1841, . .	6. 21. 1842, Ohio.	
. . . . .	Silver Spring, 1.24.1840, to 8.14.1860, ...	5.16.1861, Richland.	
. . . . .	Monaghan, Petersburg, 4.13.1842, to 10.6.1858. Petersburg, S. S., 1869 to 1876. Shermansdale, S. S., 1874 to 1876. Monaghan, P. Emer., 2.16.1889 to 11.27.1889,	. . . . .	11.27.1889
. . . . .	2d Ch. Carlisle, 6.21.1842, to 10.7.1845. Greencastle, 10.13.1845, to 10.6.1847, ...	10.6.1847, E. Hanovr	
. . . . .	Dickinson, 11.6.1844, to 11.30.1852. Middletown, P. E., 11.30.1852, to 4.14.1854, .	4.14.1854, Huntngdn	
4. 13. 1869, Ohio, .	Landisburg, 6.11.1869, to 5.14.1876. Centre, 5.11.1869, to 6.15.1881. Buffalo, S. S., 1877 to 1881, ...	10.3.1882, Pittsbgh.	
. . . . .	Mouth of Juniata, 11.12.1847, to 10.3.1848. .	8.22.1849, Hocking.	
4. 11. 1848, Phila.,	Fayetteville, S. S., 4.11.1848, to fall of 1848. Bedford, Shellsburg, S. S., fall of 1848 to 9.29.1849	9. 29. 1849, Phila.	

TABLE II.—Presbytery of Carlisle.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Motzer, Daniel.	4 12, 1848.			5, 23, 1849
Mitchell, Andrew D.		9, 28, 1849, Donegal.		4, 10, 1850,
McCune, John W.	6, 11, 1851.		4, 14, 1852, Mercer.	
Mahon, James C.	6, 3, 1852.	4, 8, 1856, Miami.	4, 15, 1854, Miami. 11, 18, 1857, Peoria.	
McCune, Robert L.	6, 13, 1855.		4, 8, 1856, E. Alabama.	
Myers, Benjamin F.				
Merill, Benjamin.		4, 13, 1864, New York.		6, 7, 1864,
Mowry, Philip H., D.D.				
Mitchell, Samuel S., D.D.		10, 4, 1864, N. Brunsk		11, 15, 1864
Mathers, Joseph H.				
Morrison, J. M.		4, 10, 1867, N. Castle.	4, 13, 1869, U. Missouri.	
McAtee, William A.		10, 18, '67, Transylva'	1870, Washington city (by Gen. Assem.)	
McComb, P. Hathaway K.		6, 9, 1868, Miami.		12, 16, 1868,
McKee, William B.				
Miller, O. H.				
Meeker, David C.				
McCurdy, Oliver B.	6, 15, 1870.		10, 1, 1872, W. Jersey.	
McClean, Robert F.	6, 21, 1871.			10, 3, 1872,
Macfie, Daniel.				
Marr, Joseph.				
McCarrell, William A.				
McLanahan, Samuel.	6, 14, 1876.			6, 19, 1877,
Mateer, Robert Mc.	6, 9, 1880.			4, 13, 1881,
McCarrell, Thomas C.		7, 20, 1880, Washingtn		7, 21, 1880,
McDannold, William G.	6, 15, 1881.			11, 1, 1881,
Mendenhall, Harlan G.				
Miller Lawrence,		7, 15, 1884, Lackaw'na		7, 15, 1884,
Mapes, Eugene L.				
Nisbet, Charles, D. D.				
Neill, William, D. D.				

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Post Chap., El Pass Del Norte, N. M. . . .	4. 8. 1851, Zanesville.	
. . . . .	Paxton, Derry, 4. 10. 1850. to 2. 12. 1874. Middletown, S. S., 1876.		
	Chap. U. S. Army, 1876 to 3. 26. 1882. . . .	. . . . .	3. 26. 1882
4. 13. 1875, C. Bluffs.	St. Thomas, S. S., 1875. Fayetteville, S. S., 1875 to 1877.		
10. 3. 1860 Redstone	. . . . .	4. 8. 1862, Baltimore.	
. . . . .	Barton, Lonaconing, S. S., 6. 7. 1864. to 10. 2. 1866.	10. 2. 1866, Lond'nd'ry	
4. 13. 1864, Phila., .	Big Spring, 6. 7. 1864. to 10. 7. 1868. . . .	10. 7. 1868, Miami.	
. . . . .	Harrisburg, Pine St., 11. 15. 1864. to 2. 25. '69.	2. 25. 1869, Potomac.	
6. 12. 1866, Dane. .	McConnellsburg, Green Hill, Wells Valley, 6. 13. 1866. to 4. 15. 1865.	4. 16. 1868, Huntingdn	
. . . . .	Prin. Spring Run Acad., 1867 to 1869.		
. . . . .	Harrisburg, 7th St., S. S., 1867 to 1869.		
. . . . .	Bloomfield, 12. 16. 1868. to 4. 12. 1870.	4. 12. 1870, Schuyler.	
10. 8. 1868, Huntngd	Silver Spring, 11. 13. 1868. to 10. 5. 1870. . . .	10. 20. 1871, Newton.	
6. 30. 1870 Redstone	State Libarian, ...	4. 10. 1878, Pittsburgh	
6. 30. 1870, Harrisbg	Dauphin, 4. 14. 1869. * to 4. 14. 1880.	6. 8. 1880, Philad.	
12. 22. '85, W. Jers'y	Duncannon, 1. 1. 1886 —		
. . . . .	Waynesboro', 10. 23. 1872. to 4. 13. 1876. McConnellsburg, Green Hill, Wells Valley, 5. 23. 1878. to 6. 9. 1880. Dauphin, 6. 18. 1880. to 4. 28. 1884. Bloomfield, 5. 24. 1884 — Shermansdale, 8. 14. 1884—		
2. 2. 1875, Washng'n	Middletown, 2. 17. 1875. to 2. 1. 1876.	2. 1. 1876, Phila. Cen.	
5. 11. 1875, St. Louis	Williamsport Md., S. S., 5. 1. 1866. to 5. 1. 1867.	. .	6. 27. 1881
5. 11. 1875, Erie. .	Shippensburg, 5. 11. 1875 —		
. . . . .	Waynesboro', 6. 19. 1877, to 6. 22. 1880. . . .	6. 22. 1880, Baltim're.	
. . . . .	Missionary to China, ...	10. 5. 1881, Shantung, China.	
. . . . .	Waynesboro', 7. 21. 1880 —		
. . . . .	Middletown, 11. 1. 1881. to 4. 10. 1884. . . .	10. 7. 1884, Ebenezer.	
6. 14. 1881, Pittsbg. .	Mercersburg, 6. 16. 1881. to 2. 15. 1883. . . .	4. 11. 1883, Chester.	
. . . . .	Harrisburg, Elder St., 7. 15. 1884. to 12. 22. 1885	10. 4. 1887, Knox	
4. 10. 1888, Hudson.	1st Church, Carlisle, 6. 10. 1888 —		
4. 10. 1787, Brechin, Scotland. . . .	Pres. Dickinson College, 1785 to 1. 19. 1804. Carlisle, Co-pastor, 1787 to 1. 19. 1804.	. . . . .	1. 19. 1804
4. 12. 1825, Phila. .	Pres. Dickinson College, 1824 to 1829.	9. 21. 1830, Philad.	

* See Table of Presbytery of Harrisburg.

TABLE II.—PRESBYTERY OF CARLISLE.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Niblock, John.				
Nevin, J. W., D. D., LL. D.	10. 2. 1828.		9. 21. 1830. Ohio.	
Nelson, Alexander K.		4. 11. 1837. N. Castle.		5. 3. 1837.
Nevin, Alfred, D. D., LL. D.	4. 15. 1840.		10. 5. 1840. N. Castle.	
Niccolls, S. J., D. D., LL. D		10. 3. 1860. Redstone.		11. 20. 1860.
Norcross, George, D. D.				
Nelson, Joseph.				
Ogden, Isaac A.	9. 27. 1815.		10. 7. 1817. Phila.	
Olmstead, James M., D. D.		4. 12. 1825. Troy.		6. 9. 1825.
Orr, Thomas X., D. D.	6. 3. 1862.		4. 14. 1863. Alleg'ny City	
Osler, J. T.				
Paxton, William, D. D.		6. 7. 1792. New Castle		10. 3. 1792.
Porter, Samuel.		4. 9. 1811. Redstone.		9. 26. 1811.
Peebles, John.	4. 14. 1824.		4. 12. 1825. Huntingdon	
Patterson, Matthew B.				
Porter, George D.				
Proctor, John O.	4. 13. 1843.			4. 25. 1844.
Paxton, W. M., D. D., LL. D	6. 1. 1847.			10. 4. 1848.
Paxton, James Wilson.	4. 14. 1853		10. 7. 1857. license surrendered (ill health)	
Patterson, William D.	6. 17. 1858.			
Pomeroy, John Jay, D. D.	4. 10. 1861.		10. 2. 1861. Lewes.	
Prideaux, William.				
Pomeroy, Stephen W.	6. 7. 1865.			11. 6. 1868.
Patterson, Isaac M.				

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
9.28.1826. Northum	Middle Ridge. Sherman's Creek. Mouth of Juniata. 11.21.1826. to 8.11.1830.	. . . . .	8.11.1830
. . . .	Centre. Upper. 5.3.1837. to 4.15.1840. St. Thomas. Rocky Spring. 5.30.1840. to 4.10.1873. . . .	. . . . .	9.3.1886
4.14.1852. Mercersb'g. Classis(Ref.)	. . . . .	10.22.1852. Donegal.	
. . . . .	Falling Spring. 11.20.1860. to 11.16.1864. . .	11.16.1864. St. Louis.	
4.13.1869. Warren.	2d Church, Carlisle. 5.27.1869–		
4.12.1870. Ireland	. . . . .	6.3.1870. New Castle (by Gen. Assem.)	
. . . . .	Upper. Centre. Landisburg. Buffalo. 6.9.1825. to 4.11.1832. . . .	10.30.1834. Huntingn	
10.4.1865. Phila. Cent.	Hancock. Warfordsburg. Buck Valley. S.S..10.—.1865. to 10.—1867	4.14.1868. Raritan	
. . . . .	Toms Creek. 10.3.1792. to 10.5.1796. . . . . L. Marsh Creek..10.3.1792. to 10.19.1841.	. . . . .	4.16.1845
. . . . .	Cumberland, Md..fall of 1811. to 1.3.1813. .	. . . . .	1.3.1813
9.27.1831. Northum	Middle Ridge. 11.—.1831. to 1841. . . . . Mouth of Juniata. 11.—.1831. to 10.1.1844. Sherman's Creek. 11.—.1831. to 4.13.1853.	4.13.1854. Northum'd	
10.1.1839. Ohio. .	Newburg. Roxbury. 10.25.1839. to 4.13.1843. Millerstown. Buffalo, Upper. summer 1846 to 6.10.1851. .	6.10.1851. Cedar.	
. . . . .	Williamsport. Hancock, Md.. 5.29.1844. to 4.15.1853 . . .	4.13.1853. Winchest'r	
4.8.1862. Winchest	Monaghan. Petersburg. 6.13.1862. to 6.7.1865.	6.7.1865. Richland.	
. . . . .	Greencastle. 10.4.1848. to 12.5.1850.	12.5.1850. Ohio.	
. . . . .	Monaghan. Petersburg. P.E..6.13.1860. to 4.10.1861. .	. . . . .	11.24.1861
4.15.1863. Lewes.	Chap., 3d Pa. Res. & 198th Reg..P.V.. 1862. to close of war.	10.4.1865. New Castle	
4.8.1884. Elizabeth	Chambersburg Central. 4.10.1884 to 12.1.'89.	. . . . .	12.1.1889
6.11.1861. Ch. of the Messiah.	Schellsburg. 5.29.1862. to 10.23.1863.	10.4.1864. Huntingdn	
. . . . .	Harrisburg, 7th St..1866. to 1867. McConnellsburg. Green Hill. Wells Valley. 11.6.1868. to 4.12.1871. . .	4.12.1871. Huntingdn	
10.18.1866. Balt'm r	Emmettsburg. Piney Creek 11.6.1866–	6.3.1870. Balt. (Gen. As.)	

TABLE II.—Presbytery of Carlisle.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Paxton, John R., D. D.				
Quay, Anderson B.		9. 21. 1830. N. Castle.		4. 12. 1831.
Rutter, Lindley C.				
Rogers, James Linn.	6. 13. 1849.		6. 10. 1851. Donegal.	
Rankin, William A.	6. 4. 1850.		10. 7. 1851. Donegal.	
Raffensperger, E. B.	6. 11. 1851.		10. 5. 1952. Sidney.	
Rea, George S.				
Russell, Watson.		4. 8. 1856. New Castle	10. 7. 1857. Donegal.	
Reeves, Henry, Ph. D.				
Randolph, Job D.	6. 13. 1860.		4. 13. 1864. Raritan.	
Ramsey, James S., D. D.		10. 4. 1864. Washingtn		12. 6. 1864.
Rex, Henry L.		4. 11. 1865. Phila., 2d.		6. 6. 1865.
Rathbun, D. L.				
Reigart, Samuel W.				
Rankin, A. T.				
Robinson, Thos. H., D. D.				
Richardson, David K.				
Robinson, George.				
Rinker, Henry.				
Robinson, Edwin P.	6. 11. 1879.		4. 14. 1885. Buffalo.	
Stephens, Matthew.				
Snodgrass, James.		10. 16. 1787. Phila.		5. 13. 1788.
Speer, William.	6. 9. 1791.			10. 8. 1794.
Snowden, Nathaniel R.		4. 10. 1793. Phila.		10. 2. 1793.
Sharon, James R.	4. 9. 1806.			4. 15. 1807.
Snodgrass, Wm. D., D. D.	10. 7. 1818.		6. 29. 1819. Fayetteville	
Smith, James.	4. 12. 1820.		9. 27. 1825. Philadel.	
Sharon, James C.	10. 2. 1833.		10. 3. 1833. Susqueha'na	
Shearer, Frederick A.	4. 12. 1839.		10. 1. 1839. Richland.	
Steel, Robert.	8. 2. 1843.		4. 9. 1845. Peoria.	
Symmes, John H.				

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
2. 2. 1875. Baltimore	Harrisburg, Pine St.. 2, 28. 1875. to 6. 20. 1878.	6. 20. 1878. Wash. City	
. . . . .	Monaghan, Petersburg, fall. 1831. to 10. 1. 1839.	4. 14. 1841. Beaver.	
12. 18. 1832. N Castle	Upper, Centre, 1. 29. 1833. to 12. 33. 1834.	4. 17. 1835. New Castle	
10. 22. 1831. North'm	Centre, Upper, S. S.. 10. 22. 1851. to 4. 15. 1854.	10. 3. 1855. deposed.	
. . . . .	L. Path Valley, Burnt Cabins, P. E.. 10. 3. 1855. to 10. 7. 1857		
10. 5. 1858. Newton.	Prin. Rosedale Fem. Sem.. Chambersburg.	10. 5. 1864. Philadel.	
. . . . .	Landisburg, Centre, Upper, 12. 6. 1864. to 6. 12. 1867.	6. 12. 1867. Baltimore.	
. . . . .	Middletown. 6. 6. 1865. to 5. 5. 1874.	10. 7. 1874. Phil. North	
10. 7. 1868. St. Louis	Frostburg. P. E.. 10. 7. 1868. to 4. 12. 1870.	4. 12. 1870. Baltimore	
4. 13. 1869. Northum	Mechanicsburg. 6. 15. 1869—		
6. 15. 1869. Buffalo.	Lonaconing. 7. 13. 1869— Barton. 7. 14. 1869—	6. 3. 1870. Balt. (Gen. Assem).	
6. 30. 1870. Harrisbg	Harrisburg, Mar. Sq.. 12. 1. 1855. * to 4. 9. 1884.	4. 14. 1885. Allegheny	
4. 13. 1870. Maumee	Middle Spring. 5. 6. 1870. to 11. 21. 1871. Greencastle, 2. 10. 1872. to 8. 20. 1877.	. . . . .	8. 20. 1877
10. 23. 1874. Westminster.	Duncannon, 4. 14. 1875. to 5. 3. 1877. Chap. U. S. army. 1877—		
4. 13. 1875. Newton.	Dickinson. 5. 27. 1875. to 4. 12. 1882.		
10. 17. 1786. Donegal	Derry and Wayne, On the Juniata, 1875—	5. 20. 1794. Huntingdn	
. . . . .	Hanover. 5. 13. 1788. to 7. 2. 1846.	. . . . .	7. 2. 1846
. . . . .	Falling Spring. 10. 8. 1794. to 4. 12. 1797.	10. 5. 1797. Transylvania.	
. . . . .	Paxton & Derry. 10. 2. 1793. to 4. 13. 1796. Harrisburg. 10. 2. 1793. to 6. 25. 1805.	6. 25. 1805. Redstone.	
. . . . .	Paxton, Derry, 5. 29. 1807. to 4. 18. 1843.	. . . . .	4. 18. 1843
4. 8. 1845. Troy. .	Cumberland (Md.), spring. 1845 to 4. 9. 1862. Chap. in the army. 1862—	10. 1. 1867. Phila. 2d.	

*See table of Presbytery of Harrisburg

TABLE II.—PRESBYTERY OF CARLISLE.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed	Ordained.
Simonton, Wm., D.D.	6. 13. 1849.		4. 8. 1851. Northumb'ld	
Strain, John B.		10. 7. 1856. Chartiers. (As. Ref.)		12. 9. 1856.
Sample, Robert, F., D.D.				
Simonton, Ashbel G.	4. 14. 1858.			4. 14. 1859.
Stitt, William C.		4. 15. 1863. Potomac.		5. 13. 1863.
Sibbett, William R.				
Smith, Ambrose C.		1866. Phila. Central	10. 2. 1866. Rock River.	
Schenck, Addison V. C., D.D.				
Smith, Samuel B.				
Smith, George G.		8. 19. 1868. Alleghny City.		8. 19 1868.
Seiler, Galen W.	10. 8. 1868.			6. 15. 1870.
Strong, Addison K., D.D.				
Sterrett, David.				
Strong, Salmon.				
Stewart, James H.				
Stewart, George B.				
Schuyler, William H.	4. 14. 1886.		10. 5. 1887. Huntingdon	
Thomson, Samuel.				
Todd, Nathaniel.				
Trimble Joseph.	10. 8. 1823.		4. 13. 1824. Sabine.	
Tustin, Septimus, D.D.				
Thompson, Alexander S.		10. 18. 1866. N. Brunsk	6. 12. 1867. Allegheny	
Thomson, William.				
Taylor, William W.				
Titus, Albert C.		7. 9. 1872.		7. 9. 1872.
Tompkins, F. P.				
Toby, William O.				
Taylor, Robert H.	4. 11. 1888.		4. 9. 1889. Hudson.	
Vance, Hugh.				
Van Wyck, George P.				
Van Lear, Matthew.	6. 13. 1860.		6. 11. 1861. W. Lexingtn	
Van Cleve, William S.				
Vance, Joseph, D. D.				
Waugh, Samuel.				

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Millerstown, Buffalo. { 12. 9. 1856. to 4. 11. 1860. . . .	10. 3. 1860. Huntingdn	
10. 7. 1856. Erie. .	Bedford, 11. 10. 1856. to 5. 22. 1866. . . .	6. 12. 1866. St. Paul.	
. . . . .	Missionary to Brazil.	8. 20. 1866. RioJaneiro S. A.	12. 9. 1867
. . . . .	Hagerstown. 5. 21. 1863. to 10. 2. 1866.	4. 14. 1868. Newton.	
10. 3. 1865. Marion.	Frostburg, Md. . D. M. . 1863 to 10. 18. 1867.	10. 18. 1867. W. Vir.	
. . . . .	Harrisbg. 7thSt. . S. S. . spring. 1866to 10. 2. 1866		
10. 2. 1866. Missouri	Bedford. 11. 3. 1866. to 2. 11. 1868.	2. 11. 1868. Phila. 2d.	
10. 3. 1866. Kaskaskia.	. . . . .	. . . . .	5. 25. 1879
. . . . .	Williamsport, Md. . 8. 19. 1868—	6. 3. 1870. Balt. (Gen. As.)	
. . . . .	Missionary to India.	—. 1873. Kolapoor, India.	
4. 13. 1870. Mohawk	Harrisburg. Pine St. . 6. 14. 1870. to 2. 12. 1874.	2. 12. 1874. Kalam'zoo	
6. 3. 1870. Huntingdon (by G. A.)	. . . . .	10. 5. 1870. Huntingdn	
10. 4. 1871. Syracuse	. . . . .	. . . . .	7. 14. 1872
11. 1. 1877. Huntngn	Greencastle. 12. 13. 1877. to 4. 11. 1883. . . .	4. 11. 1883. Clarion.	
1. 2. 1885. Cayuga.	Harrisburg. Mar. Square. 1. 2. 1885—		
10. 17. 1786. Donegal	. . . . .	. . . . .	4. 29. 1787
4. 9. 1823. Phila. .	. . . . .	4. 8. 1828. Northumb.	
10. 5. 1847. Baltimre	Hagerstown. 11. 14. 1847. to 11. 5. 1850. . . .	11. 5. 1850. Phila. 2d.	
6. 9. 1868. Luzerne.	Duncannon, Shermansdale. { 6. 9. 1868. to 9. 12. 1873. . .	9. 12. 1873. Newton.	
4. 10. 1872. Phila. Central.	Shippensburg. 6. 12. 1872. to 6. 11. 1874. . . .	10. 7. 1874. Phila.	
. . . . .	Newport. 7. 9. 1872. to 4. 14. 1875.	4. 12. 1876. N. Bruns'k	
4. 9. 1873. E. Pa. Synod (Luth.)	. . . . .	10. 8. 1873. Morris and Orange.	
4. 15. 1885. U. B. Ch.	. . . . .	10. 7. 1885. classis of St. Joseph (Ref.)	
4. 13. 1886. classis of St. Joseph. . . .	. . . . .	4. 10. 1887. St. Paul.	
10. 17. 1786. Doneg'l	Tuscarora. Back Creek. Va. . { 8. 21. 1771. * to 12. 31 1791.	. . . . .	12. 31. 1791
10. 16. 1856. Baltimr	Gettysburg. 12. 7. 1856. to 6. 15. 1859. . . .	12. 28. 1859. Raritan.	
4. 13. 1869. Washng	Lower Marsh Creek. Great Conewago. { 4. 27. 1869		
4. 12. 1876. Vincens	1st Ch. Carlisle. 4. 30. 1876. to 12. 2. 1886. . . .	12. 2. 1886. Chester.	
10. 17. 1786. Doneg'l	E. Pennsborough Monaghan. { sum. of 1782 * to 1. 3. 1807.	. . . . .	1. 3. 1807

* Table of Presbytery of Donegal.

TABLE II.—Presbytery of Carlisle.

NAMES.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Wilson, Samuel.		10.17.1786, Donegal.		6.20.1787.
Wiley, David.		4.10.1793, N. Castle.		4.9.1794.
Williams, Joshua, D.D..	10.4.1797.			10.2.1799.
Wilson, Henry R., D. D..	10.9.1801.		10.5.1802, Huntingdon	
Williamson, James.	11.2.1820.		10.2.1822, Susquehan'a	
Williamson, Alexander.	10.3.1822.		10.27.1824, Salem.	
Williamson, McKnight.	6.9.1825.			10.30.1827.
Williamson, Moses.	4.9.1828.		10.28.1830, Philad.	
Watson, James C., D. D..		10.2.1832, Philad..		10.4.1832.
Wilson, Henry R., Jr. D.D.	10.4.1832.			10.16.1832.
Wallace, Benj. J., D.D..	10.4.1832.		2.25.1833, Erie.	
White, Nathan Grier.		4.8.1834, N. Castle.		6.11.1834.
Wyncoop, Richard.				
Wyeth, Charles A..	10.6.1840.	4.9.1861, Memphis	4.13.1841, Northumbld	6.15.1870.
Wall, Bloomfield.		4.13.1843, N. York 1st		4.14.1845.
Wilson, David A., D. D..	4.8.1851.			4.9.1851.
Williams, Lewis W..				
West, William A..	4.14.1852.			6.2.1853.
Wells, Robert R..				
White, John W..		10.25.1855, Blairsv'le		12.25.1855.
Warner, John R..				
Williams Daniel.				
Wilhelm, John C..	5.16.1861.			1.12.1865.
Wherry, John.	10.2.1861.			3.16.1864.
Wightman, Jas. W., D. D..		10.6.1863, Ohio.		11.12.1863.
Witherow, B. Howard.	6.8.1864.		6.8.1864, N. Brunsw'k.	

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
. . . . .	Big Spring, 6. 20. 1787, to 3, 4, 1799.	. . . . .	3, 4, 1799
. . . . .	Cedar Creek. / Spring Creek. \ 4. 9. 1794 -	5, 20, 1794, Huntingdn	
. . . . .	Paxton. / Derry. \ 10. 2. 1799, to 6. 30. 1801.		
	Big Spring, 4. 14. 1802, to 4. 14. 1829, ...	. . . . .	8, 21, 1838
4. 11, 1810, Huntng'	Prof. Dickinson Col., / Walnut Bottom, Ev., \ 1810 to 1815.		
	Silver Spring, 11, 21, 1815, to 11, 25, 1823. . . .	11, 25, 1823, Phila. 2d.	
4, 12, 1825, Phila. 2.	Shippensburg, 1823 to 10, 2, 1839, ...	4, 12, 1842, Philad. 2d.	
10, 26. 1824. Susque'	Silver Spring, 11, 24, 1824, to 4, 12, 1838.	10, 31, 1838, Northmb	
. . . . .	Dickinson, 11, 28, 1827, to 10, 30, 1834.	4, 17, 1835, Huntngdn	
. . . . .	Gettysburg. / Great Conewago, \ 10. 4, 1832, to 8, 22, 1849.	8, 22, 1849, Raritan.	
. . . . .	Missionary to Cherokee Indians, 1832 —		
	Missionary to India, 1838	4, 13, 1842, Furrukhabad.	
. . . . .	McConnellsburg, 6, 11, 1834. / Wells Valley, 6, 11, 1834, \ to 7, 5, 1864.	7, 5, 1864, Huntingdn	
	Green Hill, 9, 12, 1835.		
6, 11, 1834, Bedford	Hagerstown, 6. 25. 1834, to 4, 11, 1838, ...	Withdrew to Asso. Ref. Pres. of N. Y.	
. . . . .	Harrisburg, 7th St., 6, 26, 1870, to 6, 12, 1883, .	. . . . .	8, 2, 1889
. . . . .	Cumberland, Md., 7, 7, 1843, to 4, 8, 1845, . . .	4, 8, 1845, Vincennes.	
. . . . .	Missionary to Liberia, Africa, 1851, ...	5, 30, 1857, W. Africa	
4, 11, 1860, W. Afric'	. . . . .	4, 11, 1860, Potosi.	
10, 22, '51, Huntngd	Lower Path Val., / P. E. & P., 10, 23, 1851, to Burnt Cabins. \ 4, 10, 1855.		
	Landisburg. / Centre, \ 8, 17, 1855, to 5, 7, 1857, ...	. . . . .	5, 7, 1867
	Upper. \		
. . . . .	Upper Path Valley, 6, 2, 1853, to 2, 1, 1873.		
	Harrisburg, Westminster, 6, 9, 1874 —		
6, 13, 1854, Newton.	Shippensburg, teacher, ...	4, 15, 1857, Baltimore	
. . . . .	Middletown, 12, 25, 1855, to 4, 13, 1858, ...	5, 18, 1858, Huntngdn	
4, 14, 1858, Big Spg. (Asso. Ref.). .	Lower Marsh Creek, / Great Conewago, \ 5, 13, 1858, to 6, 12, '67,	6, 12, 1867, St. Louis.	
6, 14, 1859, Redst'ne	Schellsburg, P. E., 6, 14 1859, to 4, 11, 1860.	6, 16, 1869, N. Lisbon.	
. . . . .	Chap. 45th Reg. U. S. Army.	10, 5, 1869, Huntngdn	
. . . . .	Missionary to China.	3, 16, '64 Shanghai, C	
. . . . .	Green Castle. / Waynesboro', \ 11, 12, 1863, to 10, 5, 1870.		
	Vice Pres. Wilson College, 1870 to 1872. . .	10, 18, 1872, Pittsbgh.	
5, 11, '75, Westmstr	. . . . .	. . . . .	2, 7, 1876

TABLE II.—Presbytery of Carlisle.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained
Woodburn, James S.				
Wilson, Robert F.				
Wing, Conway P., D. D.				
Wylie, Samuel S.		6, 11, 1872, Pittsbgh.		6, 11, 1872.
Wylie, William T.				
Wagner, Milton N.	4, 15, 1885.		12, 2, 1886, Omaha.	
Williamson, Albert B.		6 16, 1887, Elizab'th		6, 16, 1887.

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
10, 18, 1866. Big Spg. (N. P.).	Dickinson, 5, 17, 1867, to 4, 15, 1874.		
	Buck Valley. / Warfordsburg. \ S. S., 1877 to 1878.	4, 13, 1881. Blairsville	
10, 7, 1868 Redstone	Bedford, P. E., Ch. transfer'd to Huntingdn	5, 22, 1869, Huntingdon (by Assem.)	
6, 30, 1870. Harrisbg	1st Ch. Carlisle, 10, 15, 1848, * to 10, 22, 1875.		
	1st Ch. Carlisle, P. Emer, 4, 11, 1887 to 5, 7, '89	. . . . .	5, 7, 1889
. . . . .	Middle Spring, 6, 11, 1872 -		
6, 13, 1876. Huntngd	Pres. Wilson College.	4, 8, 1879, Butler.	
. . . . .	Paxton, P. / Derry, S. S. \ 6, 16, 1887		

* Table of Presbytery of Harrisburg.

TABLE III.—Presbytery of Harrisburg.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained.
Robert Cathcart, D. D.				
Robert Kennedy				
Benj. J. Wallace, D. D.				
William M. Hall				
William T. Sprole				
William Tracy, D. D.				
William R. Dewitt, D. D.				
James W. Phillips				
Thomas Foster	11, 26, 1840.			4. 27. 1842.
Harmon Loomis				
Franklin D. Harris				
J. Gardner Davis		5. 6. 1843. N. York 3d.	10. 24. 1845. Brooklyn.	
John Patton				
Samuel Shaeffer				
Ellis J. Newlin		5. 18. 1844. Wilmingtn		10. 29. 1844.
Joseph Vance				
Daniel H. Emerson				
Jeremiah Miller				
William Sterling				
John Sailor	4. 10. 1847.		1. 18. 1848. Penna.	
Charles F. Diver				
Conway P. Wing, D. D.				
George McCartney	1. 18. 1848.		10. 12. '49. Dtch Ref. Cls	
George R. Moore				
James G. Craighead				
Brown Emerson				
Thomas H. Robinson, D. D.		10. 17. 1854. Ohio.		1. 21. 1855.
James Dickson		10. 17. 1854. Phila. 4th		1. 21. 1855.
John W. Davis				
Charles J. Hutchins		10. 12. 1855. Erie.		10. 13. 1855.
Leeds K. Berridge				
Francis Hendricks				
Robert C. Allison	4. 13. 1858.			6. 3. 1860.
Thomas Street				

* From Presbytery of Carlisle.
† From 3d Presbytery of Philadelphia.
‡ From Presbytery of Ohio.

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
3.3.1840, Synod of Pa.*	York. Pastor Emer.	. . . . .	10.19.1849
3.3.1840, Synod of Pa.*	. . . . .	. . . . .	10.31.1843
3.3.1840, Synod of Pa.†	York. 3.3.1840, to 9.2.1845.	9.2.1845. Wilmingtn	
3.3.1840, Synod of Pa.‡	. . . . .	10.6.1841.	
3.3.1840, Synod of Pa.§	Carlisle 1st. 3.3.1840. to 10.23.1843. . . .	10.23.'43. Dst. of Col.	
3.3.1840, Synod of Pa.	Missionary. 3.3.1840 —	6.29.1870. Wstchstr¶	
3.4.1840, Synod of Pa.*	Harrisburg. Mkt. Sq. . 11. 12. 1819. ‖ to 12. 23. 1868.	. . . . .	12.23.1868
5.19.1840. Winchester.	Mount Joy. 5.19.1840. to 4.14.1841. Williamsport. 2d. 5.16.1841. to 4.10.1847.	4.10.1847. Otsego.	
. . . . .	. . . . .	5.16.1846. Detroit.	
9.30.1842. Verm't Asso.	Sec. of Seaman's Friend Society. . . .	4.15. 1865, N. Y. and Brooklyn Asso.	
10.26.1842. Phila. 3d. .	. . . . .	10.14.1850. Donegal.	
10.25.1843. Phila. 3d. .	Northumberland. 5. 18.1845. to 9.14.1847.	10.24.1851. Philad. 3d	
5.18.1844. Philad. 3d. .	. . . . .	4.11.1851. Montrose.	
. . . . .	Carlisle 1st. 10.29.1844. to 6.30.1847. . . .	1.18. 1848. Hanover.	
5.18.1844. Newark. . .	. . . . .	9.2.1845. Erie.	
5.16.1846. Philad. 3d. .	York. 5.17.1846. to 6.8.1855.	10.12.1855. Wilmgtn	
5.16.1846. Montrose. .	Sec. of Sab. Asso. . 5.16.1846.	6.29.'70. Phila. Cen ¶	
4.11. 1847. Pittsburgh.	Williamsport 2d. 9.14.1847.	6.29.1870. N'thmbd ¶	
6.13.1848. Philad. 3d. .	. . . . .	10.14.1850. Erie.	
10.13.1848. N. Alabama	Carlisle 1st. 10.15.1848 —	6.29.1870. Carlisle.¶	
10.17. 1848. Philad. 3d.	S. S. at Dauphin.	4.10.1860. Pittsburg.	
10.14.1850. N. York 4th.	Northumberland. 4. 13.1851. to 2.22.1854.	4.13.1859. N. York 4.	
7.18,'54. Andover Asso	Northumberland. 7. 18.1854. to 4.24.1856.	10.20.'56. Frnkln. As.	
. . . . .	Harrisburg. Market Sq. . 1.21.1855 — . .	6.29.1870. Carlisle.¶	
4.10. 1860. Pittsburgh.	Northumberland. 5.30.1860. to 10.16.1867.	10.12.1855. Pittsbgh. 4.15.1868. Northmbd	
1.20.1855. Troy. . . .	Chaplain and S.S. at Dauphin.	. . . . .	8.3.1867
. . . . .	York. 10.13.1855. to 4.12.1858.	10.17.'60. Milwaukee	
10.21.1856. Wilmingt'n	. . . . .	10.18.1862. Phila. 3d.	
10. 19. 1857. Huron.	. . . . .	10.17.'61. Wilmingtn	
. . . . .	Professor in Agri. College.	4.10.1861. Meadville.	
2.8.1860. Philad. 3d. .	York. 2.8.1860. to 4.21.1864.	4.21.1864. N. Y. 3d.	

§ From Reformed Classis of Philadelphia.
‖ See Presbytery of Carlisle.
¶ By Synod.

TABLE III.—Presbytery of Harrisburg.

Names.	Licensed.	Licentiates Received.	Licentiates Dismissed.	Ordained
Charles M. Blake.				
Alexander D. Moore.		10. 16. 1860. N. Y. 3d.		10. 21. 1860.
Hiram Baker.	7. 9. 1863.			5. 12. 1867.
Charles W. Gardner.				
J. Lotshaw Landis.	10. 14. 1861.		5. 4. 1870. Wellsboro'.	
John E. Long.		4. 13. 1864. N. Y. 3d.		9. 4. 1864.
Henry E. Niles, D. D.				
David C. Meeker.				

Ministers and Licentiates.

Ministers Received.	Pastorates.	Ministers Dismissed.	Deceased
4, 10, 1860, Puritan Asso	Hublersbg & Spg Mills, 6, 3, '60, to 4, 9, '61	5, 4, 1870, Oregon.	
. . . . .	Northumberland, 11, 5, 1868 —	6, 29, 1870, Northumberland.*	
. . . . .	S. S. in Harrisburg, 2d.	5, 4, 1870, Catawba.	
10, 11, 1861, N. Brunswk	. . . . .	. . . . .	4, 6, 1863
. . . . .	. . . . .	5, 4, 1870, Cortland.	
4, 15, 1865, Niagara, . .	York, 4, 16, 1865 —	6, 29, 1870, Westmstr*	
11, 5, 1868, Philad. 3d, .	Dauphin, 4, 14, 1869 —	6, 29, 1870, Carlisle.*	

* By Synod.

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